



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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J. J. OWEN, EDITOR AND MANAGER,
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GEMS OF THOUGHT.

[From Hawthorne—"Mosses from an Old Manse" and elsewhere.]

Mankind are earthen-jugs with spirits in them.

It is strange what sensations of sublimity may spring from a very humble source.

How pleasant it is to see a human countenance which can not be insincere.

The heart of true womanhood knows where its own sphere is, and never seeks to stray beyond it!

The great book of Time is still spread wide open before us; and, if we read aright, it will be to us a volume of eternal truth.

An honest, hearty welcome to a guest works miracles with the fare, and is capable of turning the coarsest food to nectar and ambrosia.

Man has little right to complain who possesses so much as one corn in the world, where he may be happy or miserable, as best suits him.

Caresses are necessary to the life of the affections, as leaves are to the life of a tree. If they are wholly restrained, love will die at the roots.

Hope spiritualizes the earth; Hope makes it always new; and, even in the earth's best and brightest aspect, Hope shows it to be only the shadow of an infinite bliss hereafter!

I often think that there are many things that occur to us in our daily life, many unknown crises, that are more important to us than the mysterious circumstance of death, which we deem the most important of all.

Is not nature better than a book? Is not the human heart deeper than any system of philosophy? Is not life replete with more instruction than past observers have found it possible to write down in maxims?

I have no love of secrecy and darkness. I am glad to think that God sees through my heart, and if any angel has power to penetrate into it, he is welcome to know everything that is there. Yes, and so may any mortal who is capable of full sympathy.

There is so much wretchedness in the world, that we may safely take the word of any mortal professing to seek our assistance; and even should we be deceived, still the good to ourselves resulting from a kind act is worth more than the trifle by which we purchase it.

We have strongly within us the sense of an undying principle, and we transfer that true sense to this life and to the body, instead of interpreting it justly, as the promise of spiritual immortality. Life has its two children, Birth and Death, and it is bound to prize them equally.

There is a wisdom that looks grave, and sneers at merriment; and again a deeper wisdom, that stoops to be gay as often as occasion serves, and oftenest avails itself of shallow and trifling grounds of mirth; because, if we await for more substantial ones, we seldom can be gay at all.

SPIRITS:—ANGELS AND ARCH-ANGELS.

Who Are They and What Their Influence Over Human Beings?

[From a lecture by Cora L. V. Richmond, delivered at Cincinnati, Sunday, September 16, 1888.]

A great many Spiritualists use the word spirit and angel synonymously. Let us correct you: the word angel is messenger, but its original derivation is from what was denominated by the ancient Egyptians, a cycle or period of time, and the word had a spiritual significance, and under that interpretation was the messenger of a certain period, a power that came into contact with spiritual beings and with the earth at certain cycles of time. Angels among the Egyptians were messengers of an annual presentation of light under the dominion of Horus, who was the newborn child of the sun, and who declared that the twelve signs or the ten and two, constituted the symbolic Egyptian year; but spiritually interpreted this meaning was carried still further: the angel was the perfected spirit after a given cycle of time. Now what is meant by this: that spirits as a whole or in part can never be angels until there is a certain degree of perfection in unfoldment of spiritual qualities. Swedenborg said: "Those who are truly married on earth become in heaven one angel." He did not say one spirit; it is not true that the twain ever become one spirit; it is not true that in spiritual states which are states of comparatively partial unfoldment, that there are any angels. The angel is the attainment of the highest degree of spiritual perfection through unfoldment; and all angels are dual. You each are fragmentary angels, partial expressions, man and woman; the angel is in you, but the angelic state is not until the angel has conquered every shadow of earthliness, every limitation of the earthly senses. Now each human being has guardian spirits who are their spiritual friends, and may have been their earthly friends. Whenever a human life comes into the earthly life, that life is accompanied by an angel; the angel is the guardian who shall have charge of you through your earthly experience, and is more than your earthly parents, and decides every moral and spiritual experience, according to your state and according to your unfoldment. The angel does not decide your spiritual unfoldment for you; the angel does not stamp you with the quality of existence, but the angel sees what you are, discerns your needs, and by gradual adaptation changes the guardian spirits according to your needs.

It is rarely that you come into communion with your angel—it is rarely that you know if you do—but when you do understand that the angel occupied, relatively, with reference to your spiritual guardians, the same position that your earthly parents do with reference to the appointment of your teachers, those who are to have charge of some portion of your instruction; the parent never resigns his or her office, but your teachers may be changed according to your growth and the necessity of your mind. So the angel is the spiritual parent, not to use that word in a generic, but only in the sense of love. The angel of each human life sees the quality of the germ of unfoldment, knows what is the need, watches over you, but cannot change the line of your experience one jot or tittle. When you need assistance, the angel is the one that gives it; when you need to have a different ministrant appointed, the angel is the one who has charge of that; when the spirit requires light, knowledge and truth, which cannot be given by disembodied spirits, merely because of the shadow that rests upon their understanding, it is from the angel; it is from the realm or state that is angelic that all principles must be derived; it is only in the angelic kingdom that they are perfectly understood. Understand us: if you were to go into the primary department of a school and inquire about geometry, you would not get any satisfaction at all; the pupils might know a little of primary arithmetic. This is a literal illustration, but it will serve to show that spiritual principles, as such, in their abstract nature cannot be understood nor grasped by anything save the angelic quality; and if you understand the truth, it is not through your intellect, nor through your spiritual

nature merely, but it is because the angel within you is in that degree dominant; it is the angel that seizes hold of primal truths, not the man or woman, or the mere fragmentary existence here; it is because you know that it is true in that innermost depth which makes truth *a priori* comprehensible and possible, the perception of truth constitutes the faculty through which the angel reveals itself. It is from this angel that all aspiration, all prompting toward a higher life, and all conquests of selfishness must ultimately come.

Spiritual states are the stepping-stones toward higher birth, or degrees of growth, just as the shoot comes forth from the germ, just as the stalk is before the bud, and finally the blossom; we might compare this earthly state to germination; and possibly the bud; we might compare the spiritual state to the bud and the blossom, and the fruition the perfect realization of the promise; the absolute fruition and fruition of the soul is in the angel. At long intervals of time an angelic life seems to reach the earth, to express itself in the form of man or woman, and you say: what a wonderful light was that which came to the earth unrecognized and almost unknown, ages after the world grows up to that height and recognizes the angel that was denied. These lives are prophecies of the human race; these lives are prophecies of all spiritual states; they are that toward which you are climbing and unfolding by various forms and methods of spiritual growth, and the interblending of the powers of spiritual existence with yours helps the spirit to grow toward the angel, just as much as it helps you to grow toward the higher states of spiritual unfoldment. But the angelic state cannot be hastened, you cannot run out to meet it as you would meet the day, you cannot force it by any hothouse pressure, you cannot receive an answer when you say: oh, tell us how to be angels. No one can tell you how; you will grow to that stature; you will be the angel when you arrive there; but you can neither hasten, nor strive, nor in any way change, the progress of your unfoldment, excepting to do the thing that is highest and best to-day; but if you attempt to do that which will be next years' attainment now, you will be like the boy who puts on his father's garments, and then says he is a man. No one can be an angel by merely saying so. The angelic qualities you have idealized and pictured in various ways, the glimpse of the angel comes to you through the love of your mother, through the devotion of child or friend, through those ennobling lives that pour out their existence for the welfare of others.

Mediums, Spiritualists, you are not groping in an accidental, casual, spiritual realm, lately invented, lately discovered for the uses of man! That realm is older than time, more ancient than the world on which you live. Angels saw this planet made; archangels rejoiced for this place of existence for souls; and to-day the moral and spiritual worlds are not so chaotic as they seem to the benighted and narrow vision of man, but all are governed by an unflinching, and, surpassing powers, as transcendent and infallible principles as those that govern the suns in their places and worlds in their spheres. Yes; and the archangels announce and the spirits declare such truths as in the feebleness of human growth to-day are most needed. In this surpassing realm angels and archangels move upon you according to your growth and needs, they hold the secrets of those marvelous truths that one day shall be your possession. Grow unto this height, let the spiritual forces of the universe guide and govern, place yourselves in harmony with them and songs of the angels as far as you can, and through the speech of Spiritualism that you are now learning; remember that it is but to prepare the diviner thought, a more absolute comprehension of truth, that shall be to the present hour what language is to the A, B, C; that shall be what the light of the sun is compared to the pale gray dawn. Yes, within you and beyond, as far as human thought can reach, when the spirit grows giddy in its flight even there, the surpassing silence of an Infinite light holds all the rays in the whiteness of eternity. And all those treasures are yours.

Now the science conversant about all such inferences of unknown being from its own manifestations, is called ontology or metaphysics proper.

MAN'S RELATION TO THE SOLAR SYSTEM.

Occult Influences Scientifically Explained. Great Lessons Learned, and Awful Times Declared.

BY DR. J. D. MACLENNAN.

Pardon us, friends, if we ask your indulgence for a few moments, by inviting you all to a drive with us into the illimitable ocean that surrounds us.

We have a span of horses which can not not be beat for speed—our white-winged "Thought" and fleet-footed "Will;" and our chariot, "Imagination," is equal to the occasion, and we can be carried along silently and swiftly, without a rattle or a jar to disturb our pleasure.

What do you think now of our rig, friends? Can anybody else furnish a safer or a swifter conveyance than ours? With it we can ride on the crest of the sea; go to the bottom of the ocean; penetrate into the interior of the earth; speed our way on the wings of the wind; go unharmed through fire and water; visit the worlds that bask in the blue ethereal heavens; and return to our homes much refreshed in body and spirit, with our napsack filled with manna from the Fountain-head, by which to feed our hungry souls, which are forever crying for more knowledge.

Ah! here comes Capt. Genius, in company with Lady Harmony. He is to be our driver, guide, and interpreter of the natural and spiritual things which we are to encounter in our journey.

Lady Harmony and Capt. Genius were then introduced to our party, and our party in turn introduced to them.

We had with us Rev. Dr. Talmage, the strong advocate of the Trinity God-Head, and of the hell-fire and devil doctrine, to which he has recently consigned Modern Spiritualism. We had with us Col. Robert G. Ingersoll, the upholder of "there is no God, nor hereafter; mind dies with the body; all is matter." We had with us Mrs. Eddy, the Christian Science idealist and promulgator of "there is no matter; all is mind." We had with us Madam Blavatsky from astral land. We had with us Christian Spiritualists, who worship God in spirit, and material Spiritualists, who recognize no God except the Goddess Nature, as well as other theosophists, re-incarnationists, evolutionists, scientists, physicians, surgeons and philosophers, and many others who will be introduced in regular order.

Mr. Reasoner, observing the array of talent present, said: "I am afraid to venture out this evening with this excursion. The world of thought, composed of such contraries as are here represented, is liable to give rise to disagreeable storms, which may prove disastrous to some of us before we return."

This brought a bewitching smile to the face of Lady Harmony, as she cast a glance at Capt. Genius. The smile was "catching," for every one of the party gave expression to a hearty laugh; and every body present felt that, with the company of Lady Harmony, and the wise management of Capt. Genius, we would enjoy a very harmonious picnic.

"Now we are ready to start. Step into the chariot, friends, and let us fly to the stars," said Capt. Genius.

"The night is beautiful, and, oh, how bright the moon appears," went up from the crowd.

"Where do you wish to go?" asked our Captian.

"To the moon," we all replied.

It was no sooner said than accomplished; for instantly we were landed on a mountain on the moon. The situation was anything but inviting. Everything around us was destitute of vegetation or any sign of life. Barren rocks and dry white earth surrounded us, while stretched beneath us lay a vast inanimate desert. The parching heat and dryness of the atmosphere was unbearable. Not a sign of life, moisture, or water even, were to be seen anywhere; all was dry, dead matter.

"Oh, my! what a beautiful sight," exclaimed our party, as we looked up into the sky overhead, and viewed a glorious looking orb in the distance.

"Is that the sun?" we asked our guide. "How large he appears; many, many times larger than we have ever seen him before."

"That beautiful, illuminous orb, which you see and so much admire, is our planet—the earth from which you have just come," said our guide.

After viewing with admiration the shining beauty of our globe we asked Capt. Genius: "How is it we do not distinguish the difference between the land and the waters on the earth, when it appears so large to our view that we fancy we ought to be able to discern the difference between its rugged mountains, great plains, and vast oceans?"

"So you would," replied Capt. Genius, "were it not for the irradiation of magnetism evolved from the earth, and which envelopes it to a considerable distance beyond its surface, hiding its material parts from our view."

Capt. Genius then called our attention to the mariner's compass with which all of us are familiar who have traveled in the fruitful valleys of earth, or traversed the desert; when away in the distance would appear what the traveler usually supposed to be a lake, sea or ocean, but which would always turn out to be nothing more than radiant heat evolved from the earth in fine streams of magnetism, and like chasing the rainbow, the nearer one would get to it, the further they would be away from it.

Then we asked our guide: "What difference to our vision would a look through the Lick Telescope make in the appearance of the earth, if looked at from our standing-place on the moon?"

"None whatever," said he, "except in apparent size and nearness; no more than a look at the sun through the same instrument."

"You can not see the body or material part of the sun. It is only the magnetic aura surrounding it that you see. So with all the other planets, except those that are undeveloped and near the sun, like Mercury, which is lacking in moisture; like this moon on whose surface we are now standing."

"You see," continued our guide, "in looking at this moon from earth, you can see its mountains and deserts standing out in bold relief. This is because the moon has not yet developed moisture, and its rotatory motion or axial revolution is too slow and easy to generate the electricity necessary to make these great changes in its body. It is, as you see, a negative, porous, carbonaceous body of rocks, and a dry alkali earth resembling ashes. It has not and never had any volcanic disturbance; but it is subject to terrible storms of winds at certain periods in every month. Its high mountains are caused by the drift of ages, and not by volcanic action, as claimed by scientists."

"It is principally the child of our earth, being the outgrowth of the earth's surplus of magnetism. In its body is stored up, in latent force, the soul-principles of all things that have ever existed on our globe, and which in its future age of unfoldment will be reproduced in the regular order of evolution."

"She will have her Adam (first man), her Moses, her Abraham, her David, her Jesus, her Alexander, her Napoleon, her Bismarck, her Gladstone, her George Washington, her Abraham Lincoln, and her Grant. Not that the spirits of those who have lived on earth shall ever again be re-incarnated and inhabit the moon, or any other material planet; but, as I have said, the soul emanation of all that ever existed in the earth, or on the surface of earth, is stored away, as latent force, in the condensed materialized form of this satellite, in which each condition is, according to its own peculiar law, retained and collectively grouped together in regular order."

"When the period of multiplying and inhabiting the little planet arrives, these soul elements will be taken up by the creature, each after its kind, from the lower order of animal life up to man; and a counterpart, so to speak, of what once existed on earth will be reproduced here—in man and beast. For example, the inhabitants of the earth are kept alive by the life-giving rays of the sun—other conditions being taken into consideration. All earth receives its growth from the glorious orb, whose vitality is sufficient to abundantly sustain many other worlds besides our planet. This you understand."

(Continued on Seventh Page.)

"Light, More Light."

EDITOR OF GOLDEN GATE:

I would like more light on the subject of Re-incarnation, which, since subscribing to your paper, I find therein discussed with much ingenuity on both sides.

First—Regarding the great standard argument for Re-incarnation.

We are challenged to explain the inequality of God's children. This, we are told, must arise from their merits or demerits in former incarnations; for, 'tis said, God made all equal at the start. At the same time, we are informed that there are other planets where the incarnating spirit is not prompted to dark and thorny paths, as on this one; and that some spirits reach the same height far more rapidly and easily than others. Thus, if God *did* make all spirits equal, it follows that He has not placed all in equal circumstances; for, two exactly similar *autumn*, placed under exactly similar *circumstances*, will produce exactly similar *actions*.

The trouble seems to lie in assuming in too absolute a sense the Omnipotence of Deity. This attribute I can only accept in the sense of this being the fount of all *power* that exists. For, if God does not torture His children from *choice*, it follows that their agonies are *indispensable* to their due development. In other words: having in view their highest ultimate happiness, He either *could* not, or *would* not, spare them temporary suffering. I prefer the former alternative, as all must, who reverence Love above Power.

Doubtless, as the ages roll on, the Deific ideal will gradually approach nearer and nearer to an absolute realization, in the more and more complete subjugation of unwieldy Matter by controlling Spirit; but if daily experience emphasizes one fact more than another, it is, that the travail of nature has yet much to accomplish in this direction.

This consideration explains the disappointment awaiting those who look for absolute *justice* (implying the absolute dominion of spirit), in the workings of Material existence, and robs the Re-incarnationists of their most cherished argument. But there are yet other things which suggest themselves as bearing on this question: Supposing the spirit to be during earth-life entirely dependent, for its production or unfolding, on the present material organization, we will expect the spiritual faculties to assert themselves in a greater degree, *after* the full development of the material faculties, than *before*. This, however, is not the case. Children are notoriously more given to clairvoyance, prophetic intuition, etc., than adults. This fact appears to give coloring to the idea that the spirit has recently incarnated itself in matter, and therefore can assert itself with greatest freedom, as well *before* its prison assumes its grossest materiality, as *after* this begins to wane, from age or disease.

Another difficulty is one which puzzles the eminent Unitarian author, W. R. Greg. In his "Enigmas of Life," he points out the appalling outcome of a belief in universal redemption.

"If," says he, "every new soul that is born, is destined to an eternity of bliss, our duty becomes clear and peremptory. Multiplication must be the first law of our nature. No consideration can be of such paramount importance as that of producing as many immortal souls as possible, in the shortest time. What are the inconveniences of one moment of overcrowded earth-life compared with the never-ending glory awaiting each and every new-comer?"

This difficulty is obviated by assuming that every new birth is not a fresh spiritual creation, but merely the occasion for a further material lesson to some awaiting spirit. Moreover, this latter theory will obviate the other extreme advocated by those alarmists who propagate the unnatural destruction of human life-germs; for should a time come when any further increase in the world's population would entail positive misery on the race, the incarnating spirits would naturally be less eager to enter on so unpleasant a stage; and either bide their time, or seek fresh fields and pastures new.

Some dislike the idea of their babies not being "innocent," or "all their own." Apart from the consideration, that the "innocence" of a child inheriting all the little meannesses of its parents, is but a pleasing fiction, indicating merely that the opportunities for the display of those disagreeable propensities are not yet come, and that paternal ownership ceases anyway as soon as the birds become full-fledged. I doubt whether the idea that the newly arrived soul is literally a spark from the Infinite Spirit, be not as beautiful as that of its being but the product of yesterday's contact between two earth-clods.

The idea of Re-incarnation is not so dismal as some suppose, if we exclude the extreme school of Allan Kardec, who seems to regard the material existences as the true reward or punishment of former actions, the intervening spiritual experiences representing only a wandering sort of life, to which little importance is attached. I have reason to believe he has greatly modified his views since reaching (re-entering?) spirit life; but be that as it may, it has always seemed to me a pretty good rule, in contemplating two opposing creeds, to look for truth between the two extremes; and this "golden mean" between the Allan Kardec school and the

anti-re-incarnationists is felicitously exemplified in that fascinating book, "Eon and Eon," which, for clearness of thought, beauty of expression, and consoling and invigorating power, is perhaps unequalled in spiritual literature.

To some minds, the mere mention of Re-incarnation is like flaunting a red flag before the eyes of a healthy and vigorous bull. So great is their haste to sweep such an idea from off the face of the earth, that they do not allow themselves time to collect their thoughts, or even to examine the position of their adversaries. This is amusingly evident in an article in an April number of the GOLDEN GATE (April 7, 1888). The author, while withholding his own name, starts by violating the incognito of the writer whom he singles out for his attack, that he may the more effectually make him the butt of certain witty remarks, ending in eight facetious questions, which in themselves reveal so "monumental" an ignorance of his opponent's ideas, that we are forcibly reminded of the fact that wit and wisdom are not inseparable companions. He charges furiously, not at his adversary, but at a windmill, inside of which he "spices" the latter is lodged; giving a totally false idea of the other's ground, and (to use the words of the celebrated "Junius") *making the thing ridiculous by making it his own*.

This writer denies that Re-incarnation can be settled by evidence. The few who do remember previous existences don't make up, in his opinion, for the many who do not remember such. (He would have acquitted the Irishman, who, on being confronted by six witnesses who had seen him steal a cow, produced twenty who had *not* seen him do it.) He also thinks the soul love must be very *fimsy*, which would calmly endure the shock of seeing the loved spirit wearing a new material costume!

But it is not my intention to quarrel with this author (though his article would afford rich food for a humorous criticism on his own funny, funny style), for the Sun Angels somehow seem to survive. I would only protest against the practice of attacking an idea before inquiring what that idea *is*—of seeking to *teach* before condescending to *learn*—which is a characteristic of imperfect human nature, but which the Spiritualist, of all others, should strive to avoid. ALFRED H. HELSBY. VALPARAISO, Chili, August 18, 1888.

Grief, Fear, and Anxiety.

(The following wholesome counsel is from the interesting little volume by M. J. Barnett, formerly of this city, on "The True Method of Mental Healing.")

Why should we mourn the removal of our friends to the spiritual world? If their work is finished here, and they have a superior attraction elsewhere, why should we not be glad to have them go? If, on the other hand, they have destroyed their bodies through ignorance or sin, before their work in this existence was finished, you may regret that they did not live rightly, and wait the Lord's time to go hence, instead of taking the matter into their own hands. But even then this regret should not be encouraged; for going as they went was the only thing they could have done in their condition, and all for the best. If you are mourning for yourself, because you fail to realize your friend's presence in spirit, and can no longer see him with your material eyes, then surely your selfishness is wrong. The indulgence of grief injures those around you, and weakens your own power of doing good. Regard your grief as a weakness to be overcome. Do not sentimentally misname it a virtue, and nourish and perpetuate it with tears, and proclaim it by robbing yourself and your surroundings in black, which corresponds with the darkness of a benighted mind.

You are, perhaps, full of fears and anxieties for yourself and for others. All such states of mind are errors, and have no foundation in truth. Anxiety only works an injury to the one on whom it is bestowed, as well as to yourself, and fears are the most fruitful sources of unhappiness and disease. Fears are death to spirituality. Are you not in the Lord's hands? Can He not provide for you and for all whom you love? "Consider the lilies." Is He not always doing the utmost that can be done for us all? Is He not unceasingly doing all we will permit Him to do? He allows no person or thing to harm us, except so far as is for our ultimate good. We have only to do our best in everything. We are not responsible for results. *We have nothing to be anxious about.*

The negative errors, so often nourished by false sentiment, are as prolific sources of ill health as more positive vices. Let this be our test: the indulgence of any feeling that causes unhappiness to ourselves and others, is always wrong. A tree is known by its fruit. Evil cannot result from good. If we see corrupt fruit, we may be sure that the tree which produced it is corrupt.

It depends on the mood of the man, whether he shall see the sunset or the fine poem. There are always sunsets, and there is always genius; but only a few hours so serene that we can relish nature or criticism.—Emerson.

How indestructibly the good grows, and propagates itself, even among the weedy entanglements of evil.—Carlyle.

Credulous men are the prey of crafty ones.

Casting out the Devil.

EDITOR OF GOLDEN GATE:

I am constantly making new and scientific discoveries in the development and exercise of spirit mediumship, and thinking perhaps some of them might interest your readers, I volunteer the following in the line of facts:

Not long ago there came to me a young man who claimed he was possessed of the devil, and desired to know what I could do for him in the way of relief. He stated to me that this devil or evil spirit was constantly with him, tormenting and inducing him to do evil things. "On one occasion," said he "I was sent to the insane asylum. At other times I have been thrown violently on the ground, and made to cry out murder. Then again I feel strongly inclined to commit murder, and unless I get relief, I am afraid I shall kill some person. My temper is beyond my control. This devil," said he "has told me to-day he will, in less than one week have me again in the asylum, and keep me there next time," etc.

I said to the young man: "Truly you are to be pitied." His eyes were wild and sunken in their sockets, and his form emaciated in flesh; his whole being was filled with fear. I said to him, "I have never cast devils out, but if you will call to-morrow morning I will certainly give yours a trial."

He was promptly on time the next morning at my office. I said to him, "I have been informed by the spirit chemist manifesting at this place that he can relieve you of your trouble." I placed the young man in a chair and said to the spirit: "I wish you to stand back of your medium, and take on your material condition, so that Mrs. Herbert, the clairvoyant, can see and describe you to me." Presently the form of a stalwart Indian was seen by the medium standing as I had directed. I said, "Are you the spirit that is making this man mad?" Mrs. Herbert said: "I can hear him laugh heartily at that remark of yours." I then again said to the spirit: "I want you to now prove to me you are this man's control, and the originator of the mischief, by now throwing your power upon him, so that I can see the effects it produces with him." At the same time I directed Mrs. H. to inform me of all she saw him do.

Soon there was a convulsive shudder in young man's organism, and his eyes looked wildly around the room in search of danger. His right hand grasped a pencil that lay on the table, and made an effort to write, but instead of writing, the pencil was smashed to pieces on the table before me.

I said to the spirit: "That will do. Now withdraw entirely from your medium; I wish to see what the result will then be with him." Immediately the man began to curse some imaginary enemy, and threatened him with dire calamity if overtaken. Under these conditions he was more of a maniac than a sane person. He manifested great fear and a most violent temper; his whole nervous system was unstrung.

I then inquired of the medium, Mrs. Herbert, what she saw. She informed me that this same Indian spirit had done as I requested. She saw him move the nerve centers in the man's cerebral brain by his will-power, and through them produce the attempt to write, and then withdraw his power, and his form disappeared from her sight entirely. "I see," says the clairvoyant, "since the spirit has left a condition of great agitation in all the nerve centers of the animal brain of this young man, it affects his whole system. This condition is left on him by the spirit that controls him. This spirit has great power for good or bad through his medium. This man may become, under good conditions, one of the finest mediums in San Francisco, or, under bad conditions, he might murder, and be hung for the act. This Indian who controls this medium is a good spirit, and has no bad motives, but is doing the best he can under the conditions. If he should leave his medium other spirits of a worse condition might take his place. This Indian spirit when he passed out of the mortal life, went out with revenge in his heart, cursing all things around him. When he returns he must necessarily take on that same condition again, and it is this he leaves on his medium each time he controls him; not as yet having the power to throw it off, he is what we call an undeveloped spirit, i. e., not developed out of his earth condition. We do not call him a devil or bad spirit, by any means."

I then inquired of Dr. Cutter, our spirit chemist, what relief he had for the individual under these conditions. The reply was: "We can cure him, and he shall be a great medium for good among you. He shall come here each day and, while here the Indian spirit shall take control of him to the full extent of his power, and as soon as he leaves him, we will take hold of the different nerve centers of the man's brain, and hold them quiet and firmly in our mental grasp, until the condition this spirit brings with him and leaves with him is entirely destroyed or thrown off, after which the spirit will be master of the situation, and no more harm can come to this medium. This is we call the casting out of devils; that is, the removing of conditions harmful, and which antagonize spirit control; that is all there is of it. All the devils that were ever cast out in Galilee went out in just this way and by this same law. It is conditions that are bad and should be cast out, and not spirits."

After receiving this revelation from our spirit chemist, I was anxious to see his power put to the test; so I arranged at once with the young man to come the next morning for a sitting with the spirit, which he consented to do. The next day he was again promptly on time. I sat him in the chair as before, and informed his spirit control that we were now ready for business. The same convulsive power came throbbing through his being, with an effort to rise from the chair and speak, or deliver an oration. I said to the spirit, "Take my hand, I am your friend. Here is a pencil and paper. I wish you to show me how well you can write to-day."

At this the spirit made a very good attempt to write—much better than on the day previous. "Now," I said, "I wish you to withdraw your power, and let this big pale-face chief come near your medium, and he will help you, so that the next time you come your medium will be glad to see you."

The spirit withdrew, as I directed, and the medium's organism came under the mesmeric or spirit power of our band. In this condition, the young man told me that he was floating down a beautiful river, with grand scenery on either hand. He appeared to be in the greatest ecstasy imaginable. This condition of things lasted several hours, after which he slept soundly, and felt refreshed. The devil was really cast out and gone forever.

The next day this same young man came to me "clothed and in his right mind," with twenty dollars in his hand for me, as a recompense for routing his devils. I said, "I have done nothing that I should take your money. The spirits have cured you, and you may give their medium, Mrs. H., two dollars for her work."

In conclusion, I will say, I never saw a man more humble, and at the same time more delighted at what had been done for him. A. M. STODDARD. Murphy Building, S. F., Oct. 8, 1888.

A Message From the Other Side.

EDITOR OF GOLDEN GATE:

(The late Hon. Edwin Lawrence of Ann Arbor, Mich., writes to an old friend, an early schoolmate, Solomon W. Jewett through a writing medium's hand, at the parlors of 115 E. M. Adams, Vineland, N. J., by the name of Chester, who penciled down this message as fast as a pencil could fly.)

FRIEND JEWETT—Friend of ye olden times:—I learn by the overland telegraph that you greatly desire a communication from me, which I cheerfully give. We have gone through many lessons of instruction together—we three—while we were all here in mortal form, and I have, by my good fortune, been able to see that it was well to know what we learned together. But not by any kind of means did we learn more than a small portion of the great lesson, which all mortals must know soon after they put away the physical form.

There was a great and noble object which led me on in my investigations while here, and I found, to my great joy, that on this side of life the noblest, grandest, and purest thoughts that claim our attention while here, shine with the most undiminished lustre when we have passed to the spirit side of life.

Dear brother, friends, and fellow-travelers, it is only the good that are truly great here. All vain pretensions are soon destined to fall to earth, when the true inwardness of man is brought out, and analyzed by the light of truth and spiritual knowledge.

We find every day a lone and shipwrecked brother, who has come from your earth, unschooled in anything but selfishness, and such can never find true contentment and rest until they have grown to the better part of their nature.

It is good to be able to converse with early friends. I was one, as you well know, who thought a great deal of early friendships and associations; and that faculty adheres to me still, and I hope will, until the last friend of earth beholds the glorious light of spiritual knowledge, and is blessed by being relieved from the bondage of the fear of death.

There is one thing, brother, which I wish to enjoin upon you: That the wealth of this world is beneficial, as it is used for reflecting its light around in a benevolent capacity, to the end that thy fellow-men may occasionally catch a glimpse of light, and be benefited thereby. We find the spirit world just as we leave the material. If we live a life short of our true capacity, we must suffer the loss of much valuable time, in order to progress in the great beyond.

Friend, learn that this life is a continued chapter, whose sequel lies in the beyond, and whose chapters in the present are grand only as we make them so.

I often come to you in your ups and downs in life. I am able, at times, to impress you with the glorious light of truth, with regard to the great future, which you and I and all, who are going to and fro through the earth, are to continue an active part.

Strive to do all you can to bring the blessed light before your fellow creatures. Cultivate love and charity towards all, ever bearing in mind that eternal life is the blessed inheritance of the children of earth. Forward with courage go, for in the changing cycles of time, you, too, will be numbered among the vast company of immortals, who together are climbing the mountains of everlasting truth. For the present, brother, farewell.

EDWIN LAWRENCE.

"What is the Best Means of Preventing Crime?"

(An address delivered by Mrs. J. M. Kellogg at Washington Hall, Sunday, September 27, 1888.)

MR. CHAIRMAN:—Ladies and Gentlemen:—Let us invoke the good angels who are always near us, for inspirational wisdom, that we may know more and more of these things, and inhale therefrom the life element of our own existence, that we may be better prepared to do greater justice to a theme so grand.

Assuming that earth-life is immortality just begun, and that long established customs and beliefs must give way as the great creative principles of harmony, of life, become developed, which is the only means of demonstrating facts to man. We will assume that the best means of preventing crime is the taking into custody the one about to be ushered into earth-life, who supplies their growth through the powers of absorption from the surroundings, that all bodies partake of the elements of its growth is too potent for comment. As the leaves of the tree supply their growth through the absorption within the surface of their leaves; so with the tiny flowers of humanity, that we wish to improve from the time of its conception until the full-grown bud has blossomed out into material organism, that bids it go forth to portray and propagate in accordance with their make-up.

What perfections in the laws of nature, and how wonderful are her works. She creates nothing without a cause, and when wisdom unfolds her intellect, perceive the reason of motion and life, then knowledge will have succeeded misery. Life work to the higher aim of human progression will prove that to produce a good yield, the soil, or whatever it be, must first be put into conditions to bring about satisfactory results; but the want of the hour is to better the conditions of the human race, and the question, "What is the best means of preventing crime?" should come home to each soul, in order to better the conditions.

We hold that enough has been said in the foregoing from which to draw the inference, that to surround woman with favorable conditions for the healthy life and growth of her progeny is one of the surest means of preventing crime. You will agree with me in the "proverb" that "we cannot gather figs from thorns, or grapes from thistles." You should place around the mother all necessary qualifications, that will bring about this needed reform, which will result in the prevention of crime to a great extent. Still, there are other means which might lessen crime if properly understood and carried into effect.

If the orthodox Christians would cease instructing the young that they must be kept in the leading strings of the church; the narrow circumscribed views of a thousand years ago, to be fed on their dead and dying theology, and lead them out into the realms of free thought, and teach them the present grand revelations of nature, and the ministrations of angels in this new dispensation; if they would do this, instead of offering a premium for crime by granting holy indulgences, and pointing out their short road to heaven from their confessional box, they then would aid much in lessening crime, but just so long as the Papal Church exists as at present, crime will be seen stalking over the land. When the churches take hold of the new, and open their doors for the instruction of the youth in some useful knowledge of employment in the acquirement of some profession that will enable them to acquire on honest living, just that soon they will take upon themselves a part of the burden the spirits have been laboring to accomplish since the days of Galileo. Such inducements would lead the youthful minds away from crime into the higher developments of Mother Nature, who is ever true to herself, and should be the guiding star for all. Then again we would recommend for the amelioration of crime, that our prison houses be turned into schools of learning and reform, instead of the present system of cheap manufacturing by prison labor (which causes the poor man on whom his family depends to compete with), to be done away with; and let the prison convict understand that he is to remain until he has acquired the art of some mathematical science or problem by which he may acquire a support without resorting to crime for necessary lack of ability to gain it otherwise.

It is a remarkable fact that man leaves nothing undone, either by deed or pen, to improve the lower types of animal creation, while the most needful for his growth and development goes wholly uncared for. Let woman prophesy that the time will come when she will be known to have a right in the world, though she be a woman.

Let us invite the clergy to teach their members that they are never hidden from the presence of their spirit friends, and angels who see and know all their acts, and they become repulsed at their evil deeds, such teachings would have a tendency to lessen crime.

Life at best is a struggle; happy those who can lie down to rest, having fought their battle well; or those who have been spared fighting it at all, and have remained pure and untouched, barely touching the earth, so mixed up with grief and an— Princess Alice.

Time is the most precious of all possessions.

From the Sun Angel Order of Light.

(Written for the Golden Gate, by Spirit, Saidie, leader of the Order of Light in the East, through the medium of the Order, Mrs. E. S. Ford.)

WITH GREETINGS TO ALL:—Saidie looks over the land, as, in the ignorance of its people, it has unfolded and gained, and her heart says, "It is well." From north to south, from east to west, the battle cry has been heard, and hearts who are brave and true have espoused the cause of freedom of right. The All-Father has bestowed a birthright upon each child, and this birthright is their own full unfoldment, becoming masterful spirits, free from the power of ill, free from the blighting curse of evil, and from the enthralling chains of lesser good, which always rears its unsightly head where'er man is found too weak to successfully combat its forces, and at once rise superior to its influences.

The evil of intemperance stalks through your land; it is a power able to enchain your young, and ruin your old. You have seen the monster in every form; have made laws to govern its influence; have combated for years its destructive power, and to day look abroad through the land and see: Is the influence dead? Are your young safe from its dread touch? Are there no evils arising from its existence in your midst? Whence the failure of the past? For most assuredly the devices of man have ended in failure. Still you sound your notes of reform, still maintain your societies, and still the evil flourishes, with no promise of its destruction.

Saidie repeats her oft spoken words: The angels have come to bring light and knowledge, before which error and sin shall flee, as flies the darkness before the mid-day sun. And the darkness and blight this evil has brought to earth must and shall perish, though centuries pass before its last vestige shall disappear. When truth shall enter the mind and heart of mankind, when that which is mythical shall disappear, then shall the true shine forth in all its beauty. When man shall know and understand that himself bears the responsibility of all his acts, then shall have come the dawn of a new era, in which error shall have no part. While humanity can depend upon the merits of another for salvation, responsibility, with all its weight, falls not upon the human conscience. Saidie would that one truth could be sounded from every pulpit in the land.

There is no redemption from evil, except man turns from that evil, and redeems himself; then would the issues that agitate the mind be settled, and man would search to know the truth; then seek to obey the right, and peace, born of truth, would come to every soul.

Saidie tires not in her mission of love, but she would see truth find a dwelling place in every heart. You who know your risen loved ones are near, to note the thought and purpose of the heart, think ye not these are grieved when they see you turn from the right for purposes at variance with justice and truth? It grieves angels' hearts when mortals, with a view to build up theory or party, leave right out of their thoughts. We see where these paths lead; see the pitfalls and danger which lie in their way, and raise our voice in warning cries, "Dear ones, beware; the end of that pathway is death."

Then we try to pour into your hearts the words of love which nestle in our own, hoping thereby to lead you from the danger places, out into the pleasant ways of wisdom, where paths are peace. But mortals turn a deaf ear to our words. They turn to us faces in which doubt of our identity and presence is to be plainly seen, and if voice is not given to their thoughts, we feel their cold and chill, and must leave them to grope their way, as best they may, enveloping themselves in error as in a garment, wrapping the myths of the past more closely about the spirit, and shutting out the light of truth from their own life.

Then the creeds of the land are offered, and seemingly, for the season, these weave a garment of protection; but the threads thereof, being of perishable material, perish, and the spirit finds itself in the quicksands of despair. Would that man would listen to the silent voices of his own loved ones, who have entered the life beyond, and would lead their own ways into pleasantness, because those of right. Then would dawn upon earth a day in which unfoldment and progress might record great and still greater triumphs. Then would the issues of the land hinge upon right, not party. Then could Saidie and the wisdom angels speak to the heart of the people, and their voices would be heard.

Now, mid the conflict of thought and purpose, the still, small voice of the spirit is rarely discerned. Influences of unrest are abroad, and Saidie turns to her chosen few, and bids them be knit together in the bonds of true love and wisdom. Uphold the banner of the Order in earth-land for awhile, for outside the war waxes strong, and the voice that can bring peace cannot be heard.

All over the land the messengers will be sent, bearing tidings from the far-away shores, but the hearts who will hear are few. Therefore will we work with the faithful few, kindling the altar fires here and there, whose light shall be a beacon, warning of danger, and guiding life barges aright. From the center, Saidie's

words shall go out on their mission of love, and shall be heard as in the past, and will bring comfort to weary hearts. Right, truth, and justice yet shall find their way into many hearts, and wrong shall yet perish and be seen no more. Between now and then bear ye the torch of freedom, ye children of light, and the blessing of the angel world shall be yours. With the love and blessing of SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light.
OSWEGO, Sept. 21, 1888.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

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SATURDAY, OCTOBER 13, 1888.

WHAT SHALL WE DO WITH IT?

The future of Spiritualism is almost as much in the hands of Spiritualists as in those of the spirits. The externalization of our principles—that is, the making of them known, and practically applying them to this world's needs—is nearly, if not quite, a matter that rests upon us to accomplish. The unseen may suggest and supervise, but we must execute.

The two departments of our cause—our facts and our philosophy—must be made available for something more than the mere sentimental gratification of our curiosity or aspirations. It is useless to claim the grandest teachings of the ages, unless we prove their grandeur by the results from their application to our lives and needs.

Undoubtedly, we have the most wonderful array of facts, demonstrative of our spiritual nature and our immortality—truly the most wonderful array of facts ever possessed by man of which there is any reliable record. But if those facts teach us naught but wonder-mongering, or are followed, either for sensation or amusement, or the gratification of an imprudent and purely selfish curiosity, then are they of little value to those putting them to such uses.

Recent disclosures in this city show how unwise has been the use to which our facts, with all their solemn and important lessons, have been put in certain quarters. To call such people Spiritualists, and their beliefs Spiritualism, is a far too flattering use of terms. It is possible they did not know the injury they were doing, but it has, nevertheless, been done. To use the phenomena as if they were all of Spiritualism, is to make our circle an exaggerated ellipse, and to put our cause to an unwise use.

Equally detrimental to our best interests is it to rest all upon the philosophical aspects of our case. Philosophy, unrestrained by facts, soon degenerates into abject speculation, or mere assertion. It is safer to move slowly and be certain each step is an advance. The improved and improvable hypotheses in our midst to-day are danger signals, as well as suggestions. Our philosophy, however, is that of continued life hereafter. That we all live again, at first without any much more marked change than would be involved in moving from one country to another. We are affected by our development, appreciating so much as we are unfolded enough to understand. Spiritualism is not altogether a question of other world life and order. It is a matter of this life as well. We need to know what the future is like, not for its sake, alone, but that our present may be benefited.

What, then, shall we do with our cause?

Let us make it the means of establishing the true science of life, by which we can test and solve the problem of ages—man's true nature, powers and destiny. The lessons of mediumship, and the phenomena thereof, are the pages we need to study. Let us make our philosophy the foundation of the rule of life among all classes of society. Let us be doers of this "New Word," not hearers merely. Let us, in mind, body, and estate, conform to our professed principles. Let us live up to the brotherhood of man and the federation of the world. Let us base our lives on the spirituality of our common nature, and so help to inaugurate an era of activity founded upon the higher altruism. Man, the world over, is my brother, let his character be whatever it may.

Ignorance, poverty, crime, and wrong beset us on all sides. The interests of humanity demand their removal. Let us strive for more summerland here, and then will it be more so to us over there. We must make our cause an aggressive, constructive, and unceasing agent for the overturning of error, the upbuilding of truth, and the spiritual enlightenment of the race.

—Of what base vices must a man be made who could so desecrate the memory of a departed wife by masquerading a vile confederate for her spirit form, for the paltry sum of a few dollars! Such a contemner of sacred things should be forever exiled from the fellowship of Spiritualists or companionship of honest men. What a scene for a loving wife to witness! The poisonous aura of which must stain with the crimson dye of shame her own pure robes of angelhood.

OUR CEMETERIES.

It is well for the busy, harrying people of this city to have some place where they will feel constrained to pause and go slow, and where the surroundings are such as to lift the mind above everyday thoughts and employments. Our cemeteries are such places. Here, taste and landscape gardening, beauty and natural scenery, the solemn hush that pervades the air, and here and there a glimpse of the distant ocean, all combine to attune the mind to holier and better things. However grand and beautiful the new truth of spirit communication that is dawning more brightly with the passing days, still there is a sad, sweet pleasure in being near to the dust that once enshrined a loved form.

Our western suburbs are dotted with "God's acres," the hallowed spots where people of all grades and conditions, the pioneers who wore out their lives watching the growth of the great city, whose foundations they helped to lay, and the little child upon whose ear its din and roar fell but once, and died away forever; the rich and poor, learned and unlearned, all are on the same level, wrapped in the same silent, fascinating mystery. Nowhere are the flowers more beautiful, the grass greener, the shades of the trees more grateful, and where the best things of nature and art are more tastefully combined than in the cities of our dead. But all this only adds to the solemnity of the place. Here one confronts the eternal fact of death. Buried in some of those graves are the only ties that bind one to this ever-changing scene of things. It may be a gray-haired mother, it may be a lovely young wife, or perhaps it is a little child, but to many of us these grass-grown mounds is hidden all the heaven we had in this world. Most of the men who laid the foundations of San Francisco, who helped to make it what it is to-day, have found their last resting-place in these cemeteries, and for that reason our graveyards are rapidly becoming interesting in historical memories. In the main, they are tastefully laid out, and admirably conducted; here, loving hands have reared stately and beautiful monuments over the dust of the departed.

But the present contemplated removal of the dust and bones of the old Jewish Cemetery is only another warning that the cemetery of the future should be located beyond the possible limits of a city's growth. The dust in this cemetery is as sacred, and was put there as reverently as any on earth. But the city of the living has enveloped the ground, the land has become valuable, and the dead must "move on."

The fate of this cemetery warns the lot owners in all other cemeteries within the city limits or immediate suburbs of the inevitable. No matter how beautiful, sacred or revered the spot, the march of improvement has no sentiment about it. Ground that is consecrated now will soon be unconsecrated by Mammon, and bones that were laid away to rest with solemn ceremony will be rudely dug up and carted away to some more convenient place.

Those who would have the dust of the departed, and have their own graves located for all time, will do wisely to seek burial-lots in cemeteries located beyond the possible reach of the street opener and real estate agents. The city is growing, and every year adds thousands of new houses to its area. It is the nucleus of a vast metropolis. The day is not far distant when the whole territory clear out to the Cliff House and the sea will be solidly built over, and the cemetery of the future must therefore be a long distance from the center of the city. The march of enterprise is remorseless, and there is no sentiment in progress.

OUR FOUNDATION.

It is claimed by many earnest and conscientious believers in Spiritualism, that the foundation for our belief rests upon materialization, and the phenomena of physical manifestations. While this is the honest opinion of many, there are many more to whom the claim seems equivalent to placing an effect before its producing cause. The doubting, material-minded Thomas will only be convinced by evidences which appeal to the physical senses, while the reverent, aspiring reasoner, looking beneath the surface, will find abundant reason to believe that this material life is but the preparatory school for another and higher one—the spiritual.

If this conclusion be admitted, the door is wide open for further advancement as we are, step by step, led to the belief that the spiritual life is one of progression,—higher, still higher,—our attainments to be limited only by our desires.

A. J. Davis has said, in substance, that the ability to ask a question implies our power to obtain an answer. There are few so material, or lacking in aspiration, as to take no thought of their future; all are interested in the question, "After this life, what?" The truth of mental power and control of one mind by another, call it mesmerism, hypnotism, or what we may, is firmly established in the minds of all who have given the subject careful investigation.

Once admit that one mind in the body can

control another, without the use of the physical senses, and the acceptance of a belief in a disembodied spirit's power to control one in the body will soon be unavoidable. No mind reading theories can account for the ability of a medium to present facts which are unknown to medium or investigator, but capable of subsequent proof. The conclusion is inevitable. There must be a third party present, possessing intelligence and ability to communicate it to others.

If this seems like begging the question, the answer is that the opportunities to obtain such evidence are within the reach of all investigators. The communication of facts under these conditions is an every-day occurrence, and the only logical conclusion is the one stated. No other explanation has ever been advanced which will stand the test of reason.

These mental tests require no cabinets, no dark rooms, or suspicious conditions; simply the exercise of common-sense and sound judgment. Such is necessary for the prosecution of any investigation. Realizing the importance of the subject, pursue the investigations with honest hearts and patience, and the result will be a firm conviction of the fundamental truths of Spiritualism, which can never be shaken by the exposure of unscrupulous frauds. It will be firmly based on God's best gift to man—REASON.

INDETERMINATE SENTENCES.

The question of punishment for crime by incarceration and restraint, is very properly assuming more than usual prominence. There is no fact more potent than the unfair discriminations made in the infliction of punishment for various grades of offenses. Only recently, a Kentucky sheriff conducted, at the same time, two prisoners to the penitentiary, one for the theft of a melon, and the other for killing a man. The sentence of the thief was for three years; the sentence of the murderer was for but two.

Now, under our present judicial system, it is impossible to prevent such a paradox of justice. It is a marvel that the ingenuity of our law makers has not devised some plan to remedy this evil. Humanity and justice demand it.

The plan proposed at the late session of the Wisconsin Legislature is worthy of respectful consideration. It provides that the court sentence the offenders indeterminate. The judge pronounces the sentence, and transmits to the prison authorities an outline of the offense and a brief biography of the convicted man. With this data, those in charge of the penal institutions are enabled to form an intelligent estimate of the character of the man, the probability of his reformation, and gain some idea of the best way of dealing with him. If it is his first offense, every opportunity shall be afforded him to work out an honorable reformation, and to this end he is given to understand that honorable and honest conduct will not only greatly hasten the date of his discharge, but earn every consideration possible while confined within the walls of the prison.

It is believed that such a course will induce all or nearly all, to attempt to regain a place in their own self-respect, and in the esteem and confidence of their fellow-men. It certainly appears reasonable to hope that if a spark of manhood and sense of honor remains, it would be kindled into a generous glow under such conditions. If a man, through bad associates, or under impulse of great provocation, burns a house, or perpetrates some act of mischief, and is sent to prison for the crime, he is not made to feel that nothing but an endless disgrace remains. He is to be encouraged to make an effort to regain his lost estate, and the discipline and the whole atmosphere of the prison is to be conducive to that end.

Now, to develop this idea, it is proposed that all sentences except those for life, shall be left indeterminate. If the convicted shall evince no desire for reformation, but shall continue wicked and vicious, let the restraint continue. Society can well afford to keep such incorrigibles out of harm's way. But, on the other hand, should the criminal, under these incentives, show a disposition to do right, he should be met by the prison officials with every possible needed help.

A system of promotion may be adopted. At a certain degree of promotion, the convict should be entitled to wear citizens' clothes, and a certain degree of further promotion should entitle him to his freedom to go out of the prison, with the right to his earnings to be given him at the time of his discharge. In short, the idea is to save every man possible to society and to his family, and at the same time protect society from the absolutely depraved and vicious.

HIS LAST RESTING PLACE.—Dr. C. C. Peet was so well and favorably known on this Coast that we give our readers the following description of his last resting place, from a private letter to us from his heart-broken wife, Mrs. Emma Peet, Anamosa, Iowa. She says: "The place where 'the dear form is laid is an exquisitely lovely one. Standing, as it does, on quite an elevation, it commands a fine view of sloping hills 'all brilliant now with autumn tints, and the winding river threads its way through a tangled 'mass of beauty that reflects its charms again 'and again.' She has had erected to his memory a beautiful marble monument, on which appears the following: 'Charles C. Peet, passed to 'the higher life August 23, 1888. Aged 54 'years, 2 months, and 28 days.

"This comfort I have in my pain,
No harm can come to the again;
Henceforth the darkness, the despair,
The pain are only mine to bear;
Where thou art, darling, all is fair."

—The Editor-in-chief, who has been reveling in the glories of Southern California for the past three weeks, will be again at the helm of the good ship, the GOLDEN GATE, in a few days.

ADVANCED MEDIUMSHIP.

In "Spiritualism Explained" it is said "If we wish to be mediums of high and exalted powers 'for the removal of diseases, it becomes necessary 'that we should be highly developed, not only 'physically, but spiritually and religiously. A 'high order of the absolute religious develop- 'ment is very essential to great power as a heal- 'ing medium, because this highest nature, this 'absolute nature, in man, more than any other, 'serves to unite him with the absolute Fountain 'of all power. The highest development of this 'religious nature in man is necessary to give him 'a clear perception of the nature of disease, and 'the means for its removal. The man who has 'this religious faculty highly developed, needs 'not that any man should say anything to him 'of man, for he knows what is within him.

"Clairvoyant mediums know very well that 'that condition which enables them to see most 'clearly the state of the individual, is that which 'is high and exalted; for when their thoughts 'and aspirations seem to be ascending—like the 'odor from the flower—there is a sort of conscious 'exaltation going forth, permeating everything 'around the individual, and he sees and feels 'clearly the condition of everything by which he 'is surrounded.

"There is nothing in the world which sum- 'mons the human being to such a degree of 'activity as that which we call the religious 'nature—there is nothing that takes hold of him 'so deeply. . . . When the individual's 'religious nature is highly developed, it is more 'powerful than all his other natures. We will 'become healing mediums just in proportion as 'we are developed in this religious nature, so 'that we shall become more receptive and per- 'ceptive, and be enabled to exercise stronger 'mental power to accomplish our results. But 'a healthy physical development is quite as 'essential to good mediumship as is a high and 'healthy spiritual development. Good organs 'of impartability are required. Secure a good 'harmonic physical with a good harmonic spiri- 'tual development, knowing that you are re- 'ceptive on the spiritual side, and impactive on 'the physical side."

On reading this statement of the requisite conditions for the unfoldment of superior healing mediumship, we were forcibly reminded of their exemplification in the person of one of the leading and oldest mediums in California, Mrs. Albert Morton, of this city. Mrs. Morton was a member of the Episcopal Church when first developed as a medium, and reverts with great pleasure to the seasons of spiritual exaltation she enjoyed at that time. She gave her spare time freely for years to the practice of mediumship, without fees; finally, in accordance with the wishes of her guides, she consecrated her life to their service, and practiced several years in Boston, where her services in the diagnosis of diseases were frequently required by some of the most eminent physicians. For nearly seventeen years she has practiced her profession in this city, without intermission—a record of faithful application, coupled with spiritual and physical powers almost unparalleled.

Mrs. Morton's powers are not limited to the diagnosis and treatment of disease, for she is, also, a highly developed psychometrical reader, and business and prophetic medium. Two instances to which our attention has recently been called afford proof positive of the ability of spirits to withdraw the veil and peer into the future.

At the time of Gerald Massey's last visit to our city we published an account of a seance with Mrs. Morton, prior to his sailing for Australia, wherein he was told he would return to this city—his intention then being to visit India and return to England via the Suez route; he was also advised in relation to business difficulties he would have with a gentleman in Australia, who was accurately described; both predictions were verified. During the last visit of Mr. Massey he was told, by the guides of Mrs. Morton, that he would return to America. He replied he had no intention of again visiting this country, and could not conceive of any condition to induce him to return. In a letter recently received Mr. Massey announced his departure for New York, on another lecturing tour, and is now, probably, in Brooklyn, thus verifying the last prediction.

Recently a gentleman told Mrs. Morton, "I 'sat with you two years ago, and I will say that 'everything you told me has come to pass. If 'I had followed your advice, I would have been 'saved much trouble and litigation. You ac- 'curately described a brown house and surround- 'ings where you said I would locate, but ad- 'vised me to have nothing to do with the house, 'and to be cautious about signing papers the '20th of September. I located in the place you 'described and closed the purchase of the house, 'answering the descriptions you gave, on the '20th of September. I paid \$10,000 for the 'property, and the purchase has caused me a 'great deal of trouble, and the matter is now in 'litigation."

We present these facts as evidence that "com- 'ing event cast their shadows before," and that, through properly developed mediums, the angels can predict future events, and enable mortals to avoid difficulties if their advice is heeded. We need not cite ancient records to prove the gift of prevision, for the witnesses are in our midst.

—Bro. J. J. Morse opened a series of meetings on behalf of our cause, at Santa Cruz, in Unity Church, on Sunday last. Two very fine audiences greeted him, and his lectures were pronounced as highly satisfactory. He will lecture at same place each remaining Sunday of this month. We clip the following from a Santa Cruz exchange: "The management of Unity Church is to be 'congratulated upon having secured the services 'of so able and eloquent a speaker as Mr. Morse, 'and it is believed that there are more than 'enough progressive people in Santa Cruz, at- 'tending no churches at all, to form a large and 'intelligent congregation, who will rejoice in at 'last having an opportunity to unite with each 'other upon broad and liberal grounds, where 'they can worship God according to the light of 'the nineteenth century and after the dictates of 'their own hearts."

HOME AGAIN.—Mrs. J. J. Whitney had a very gratifying reception, at her opening meeting, last Sunday evening, at Odd Fellows' Hall. It must have been a pleasing surprise to Mrs. Whitney, on her entrance upon the stage, to see that vast assemblage of upturned faces, aglow with kindly feeling. The welcome was most hearty. She was also the recipient of a number of elegant floral pieces, a deserved tribute to a worthy worker of the cause. Mrs. Whitney was handsomely attired in white satin and point lace, which, however, was not one of Worth's creations, as was stated in one of the daily papers, but was a home production—a creation of none other than that magnificent artist, Mrs. E. M. Lewis, 126 Kearny street. After singing by Mrs. Miner, which always has a very harmonizing effect, Mrs. Whitney stepped to the front of the stage, and gave a brief but interesting account of her trip East. Then again was heard the sweet voice of Mrs. Miner, when Mrs. Whitney passed into the sensitive state, wherein she sees, hears, and converses with persons who have ceased to be denizens on this material plane. She gave quite a number of tests, some of which we have since learned were very convincing to the persons receiving them. Mrs. Whitney's public work in the past has been productive of much good, and we doubt not will in the future, and especially just now when the cause is passing through the purifying fires in San Francisco. She will hold forth at the same place next Sunday evening, when the meeting will have the novel feature of a christening ceremony.

—We regret to disappoint many readers by leaving "Our Question Department" out of this week's issue, but are compelled to do so. We will endeavor, Sister Harris, to give you double space next time, for we consider "Our Question Department" one of the most attractive features of the GOLDEN GATE.

—Dr. R. Garter, of Alameda, late of New York City, will lecture at Metaphysical College, 106 McAllister street, Sunday evening, October 14th, at 7:30 o'clock. Subject: "The Philosophy of Life,—the Origin of Things." Mr. Coote will also lecture at the same hall at 2:30 in the afternoon.

—Miss Lina Crews, inspirational pianist, will give a musical and social, at 106 McAllister street, this (Saturday) evening. An attractive program has been prepared, both literary and musical. She will be assisted by John Slater and others. Admission, twenty-five cents.

—Dr. Henry Rogers is no longer a trustee of the GOLDEN GATE Printing and Publishing Co., and in no way connected with this paper.

—An excellent article by Lyman L. Palmer, "The Other Side," a reply to "A. Y. E.," will appear in our next.

—We have been compelled to leave over a number of excellent contributions for next week.

Passed On

Passed to the higher life, September 22, 1888, Mrs. Mary O. Beals of 191 Broadway street, Oakland, aged sixty-eight years.

This dear lady was an invalid for fifteen years, confined to her room most of the time. About six years ago, so excruciating were her sufferings, that people passing along the streets were alarmed at groans and screams that greeted their ears. At last her strength failed, and she quietly disposed of all her keep-sakes, clothing, etc., and bade her weeping relatives farewell; when she relapsed into perfect quietude, and beheld her angel mother, who informed her that she would not die at that time, for she would bring a spirit to make her comfortable. (She was not a believer in Spiritualism at the time.)

Immediately she felt soft and soothing hands patting her from head to foot. The spirit, after soothing all the nerves and a few days had elapsed, informed her that she must have a magnetic healer to assist, and designated the writer. Her first treatment produced an entire cleansing of the system, externally and internally.

Not understanding fully why she should feel such a powerful influence thrilling her entire being whenever the writer called, she discontinued the treatments, but could sit up in her easy chair free from pain for years, and piece silk quilts, one of which she donated to the Society of Little Helpers in Oakland, from which they realized twenty-five dollars.

As she had been converted to Spiritualism by her mother, and her radiant, smiling face reassured everyone in her presence that she was being taught and assisted by the angels, she could see them, and for the last six years of her life comforted the bereaved, and also prescribed for the sick.

Her last manual labor was to piece and complete for her son a beautiful silk quilt. Ever industrious, ever hopeful, ever cheerful, appreciative of kindnesses, and the last time the writer visited her in July last, she clasped both arms about her neck and shed tears of joy. During our visit she exclaimed: "Oh, how good and kind my husband is, so tender of me, has been so patient all these years, never having spoken an unkind word." And we doubt not she will repay him from her beautiful spirit home, by lifting the clouds of sadness that might otherwise gather about him in his hours of loneliness.

Rest tired heart, thy pains are o'er,
Thy mortal form is laid to rest,
Thy spirit laid not suffer more,
But blithe and free, shall be so blest,
Returning to your home to cheer
The husband that you loved so dear.

Those dear sons you love so well
Will feel your presence and be strong,
And by and by they, too, will tell
How angels fill their souls with song,
And lead them onward, upward ever,
Still joined in spirit—parted never.

MRS. F. A. LOGAN,
SAN FRANCISCO, Oct. 3, 1888.

From Alameda.

EDITOR OF GOLDEN GATE:

Mrs. Josephine R. Wilson gave an open lecture, at Alameda, on Wednesday, Oct. 3d, the object of which was to work up a class, to begin on Monday, Oct. 8th, at 7:30 P. M. The affair was in every way a decided success. The ladies of Alameda were solicited, and, indeed, the whole thing was under the able management of Mrs. G. Wells, a lady of sterling qualities, a fine healer, and a truth seeker.

Little children greeted Mrs. Wilson, clothed in white, and with loving embrace, gave the lady a welcome, and declared themselves ushers. Every seat was filled, and many names taken for the course of class lessons. Those who know Mrs. Wilson can best judge of the effort of such a greeting. Then, upon entering the rooms, a floral display greeted her eyes, and draperies, sent by kind friends, were proof that Alameda contained warm hearts who love the cause of Truth.

MARY E. HEADLEY.

Letter from W. J. Colville.

EDITOR OF GOLDEN GATE:

Being once more in Boston after an absence of a little over fifteen months, and having had many pleasant and interesting experiences since last writing for your hospitable columns, I venture again to trespass on your valuable space to record a few items of news from the East, which may possibly be of some interest to friends in the West, as they for the most part concern the progress of spiritual and reformatory work in general, and the movements of prominent public workers.

By way of introduction, let me congratulate you on your removal to such pleasant and commodious premises, as I know you must occupy in Flood Building. What a change from where you were before! The GOLDEN GATE must indeed be winning golden laurels in more senses than one to enable it to so greatly improve its home. But of one fact I am thoroughly convinced, the accessibility and agreeability of an office, as well as those who occupy it, has something (and that not a little) to do with the success of an enterprise which appeals to the public for co-operation and support. I am afraid I must by this time be in your black books for failing to obtain new subscribers for the paper, but in Chicago it is not nearly so easy to obtain them as in very many smaller places. People in Chicago buy books, pamphlets and papers readily, but they do not seem ready to become annual subscribers to any periodical. I can assign just two comprehensive reasons for this: 1st, People are very busy, as a rule, and they go a great deal to public meetings of every description, consequently, they are apt to hear more and read less than in many other localities. 2d, The bulk of the people live so closely up to their incomes that they much prefer buying single numbers at a few cents per copy, and facilities for doing so are almost unparalleled. The book-stores are exceptionally numerous and accommodating, and a great amount of literature is sold at public meetings.

I have seen the GOLDEN GATE in many places all over Chicago, and it is invariably spoken of in the highest terms of approbation. Perhaps you do not know how warm a friend you have in Miss Frances Lord, the accomplished editor of the *Woman's World*, without exception the best monthly at \$1.00 per annum I have ever met with. As I have had the pleasure of meeting this highly gifted lady personally, I feel desirous of expressing publicly the delightful impression she made upon me, especially as I heard so many people in California speak of her and her earnest work for all humanity, and women in particular.

Miss Frances Lord is a woman whom the soul illumines; her whole presence is lighted up with spiritual fervor; she works and speaks almost entirely from the spirit, using her powerful and versatile intellect as a means of marrying reason and intuition in her teachings. With the strictest sense of justice she combines a lovely charity; her thought is sublimely universal. Truth is just as precious to her in one guise as another. Prejudice is foreign to her nature, and she delights to sink her own personality completely in the noble ideas she loves to expound and promulgate in a most unselfish spirit. She has just returned from a year's sojourn in England, where her career has been one of untiring effort without any pecuniary recompense to enlighten the public mind concerning spiritual truth, and its relation to moral, intellectual and physical nobility. The most intelligent Spiritualists have been in sympathy with her work, frequent notices of which have appeared in that ably edited journal, *Light*, which, under "M. A." Oxon, promises in future to eclipse all its past successes. I have been privileged to look over Miss Lord's new book just about to issue from the press. It is a splendid effort, and will be one of the very best books to put in the hands of serious and sensible people who want to understand the science and philosophy of metaphysical healing, and gain an insight at the same time into pure Theosophy.

Another excellent paper published in Chicago is a bi-monthly (50 per annum), entitled, *The Christian Metaphysician*, edited by Dr. Charles, a most amiable and estimable gentleman and scholar. He and his wife attended my class lectures regularly, and asked some excellent questions.

I also had a most pleasant interview with Mrs. Helen Wilman-Post and her daughter. They are engaged on a bright, instructive little monthly (50 cents per annum), called *Wilman's Express*. I was most cordially invited to visit them at their home, but time peremptorily denied me the pleasure, as it has most positively restricted me in my utterly futile endeavors to grant private interviews, give mental treatments, and answer private letters of inquiry.

The demand for sittings, treatments, answers to questions in private, on every conceivable topic, I have found so great wherever I have been, that were I to attempt to meet the demand, I would have to leave all platform and literary work forever. No one knows, who is not constantly before the public as I am, how enormous is the present demand for such

help as can come only from spiritual sources. I can not give any treatments, neither can I give any personal advice by letter, owing to the multitude of my engagements. I must therefore again assure my friends everywhere that while I am delighted to hear from and of them, and reading letters is often a delightful recreation, I can not undertake to answer them, and indeed I do not feel competent, as a rule, to deal with personal conditions, as before I can get into sufficient rapport with individuals to be of any real help to them, through "clairvoyance" or otherwise, I must have leisure and retirement, which a busy, public life, a leading feature of which is continual travel, rarely permits of.

One of the features of the GOLDEN GATE I hear most frequently commended as being particularly helpful to inquirers is the "Question Department," so ably furnished with gems of thought by Mrs. Sarah Harris.

Allow me to say, with your permission, that questions you forward to me from any of your subscribers I shall be very happy to answer (inspirationally) for your columns. In this way I may be able to help in some slight measure some of my numerous correspondents, who otherwise are wholly neglected, so far as I am concerned.

Monday, October 1st, the last day I spent in Chicago, was a very memorable one in many respects. It ended with a most delightful welcome home to Mr. and Mrs. Richmond, who, for three months past, have been traveling from point to point, discharging the duties of their heaven-appointed mission. One hundred and fifty people gathered at the hospitable home of Mr. and Mrs. Slocum, 409 Randolph street, at 7 P. M., to await the arrival of the beloved pair who are so justly dear to the hearts of thousands in Chicago and vicinity. Fortunately the house has an enormous parlor, which was crowded with chairs, or the throng of visitors would have been in a hopeless condition; as it was, hallways were crowded with an eager, happy multitude. Refreshments of the choicest kind were served to everybody. Mr. and Mrs. Richmond received every guest personally with hearty cordiality. Songs were sung by Mrs. Anna Orvis and Mrs. Emilie Catonthekeys, accompanied by Mr. J. C. Davis, the accomplished and beloved organist of the Society. Speeches, or rather, brief addresses of welcome, were made by at least a dozen friends, to which Mrs. Richmond, under influence of her inspirers, responded with amazing beauty of sentiment and grace of diction.

Martine's Hall, 55 Sada street, is now a bower of loveliness. It has been beautifully decorated and furnished with Italian cut-glass chandeliers, which shimmer and gleam in all lights, with parti-colored scintillations.

On Sunday, Sept. 30th, I had the pleasure of seeing the large auditorium almost crowded at the extraordinary session at 3 P. M., as well as at the regular meetings at 10:45 A. M., and 7:45 P. M. One of my pleasant experiences on that day was meeting with Mrs. Maud Lord Drake, who gave a seance in Chicago on that evening. This excellent, loving and most lovable lady is still carrying sweet consolation to many sorrowing hearts. Of all the mediumistic people I have ever met, I never encountered one more gentle and consoling in her ministrations to the afflicted than Mrs. Drake. Women like her do more to bring the truth of Spiritualism home to the consciousness of an audience in one session, than polemical agitators can accomplish in a lifetime.

If Spiritualism is materialism, with a belief in future existence as an appendage, it is not worth defending and advocating, though acknowledgment of a life beyond the grave is worth a good deal; on the other hand, if it is a system in direct opposition to materialism (and if it is not, the word Spiritualism is a misnomer), it is more worthy of all our best and tireless effort. I do not doubt the perfect honesty of those whose Spiritualism is confessedly Atheism with a ghost, but when asked to countenance such views as those which often find their way into spiritualistic periodicals in defense of the *No-God* theory of the universe, I can only reply, I know such views are false, and I would be a traitor to conviction did I pretend to sanction them. If I am asked how I know them to be false, I dare to answer: I have proved the reverse true in my own actual experience during the many years of my mediumistic career, and as a negative can not be proved while an affirmative can be, I unhesitatingly declare that since I was sixteen years of age I have owed physical health and power of endurance, as well as every iota of gratification for public work, to the operation of a truth scornfully rejected by materialism.

I am an uncompromising Spiritualist in every sense of the word, for I have had personal evidences of individual spirit intervention, to convince the most skeptical, and while I am in vital sympathy with the purpose of Theosophy and Christian Science, no Theosophist or Christian Scientist can shake my knowledge of the truth of Spiritualism, any more than blind infidelity can destroy the spiritual eyesight of those who have seen its hollow transparency in the light of a convincing spiritual revelation. To believe in God is not to believe in the orthodox (un)Christian idea of a deity who rules the universe so imperfectly that a devil succeeds in wresting myriads of souls from the Infinite Parent, and holding them in his clutches forever.

Theism leaves the devil to the atheist

who denies infinite goodness, for the Theist considers the orthodox theory of the devil the quintessence of infidelity. Atheistic objections to deity prove how the devil theory originally started, and are in themselves modern revivals of the crudest intellectual barbarism of savage races.

When ideas are publicly promulgated in spiritualistic periodicals, whose only tendency is to drive the human race to hopeless despair of ever discovering the fundamental principle of justice without which life here and hereafter would be far worse than nonentity—theories which may lead to suicide, but while vastly adding to, can never in the slightest measure diminish the load of human suffering. The time has now come for decided action, and if there are decidedly opposing schools of thought sheltering under the common name of Spiritualism, it is high time those who have decisive convictions should stand for them.

Truth can only be helped by free discussion, provided personal animosities are not intruded. Why can we not stand for principles, and drop personalities? If we do this, we shall contribute something valuable to the world's knowledge, but if we quarrel with one another, we shall put our own eyes out, and all fumbling together in the dark, drop all into the ditch of spiritual destitution, the road to which is ever down the steep declivity of spite and acrimony.

For the word *Christian* I care nothing one way or the other, as I care nothing for *Buddhist*. Seemingly sectarian names are often causes of needless discord, but, as that able writer, A. E. Newton, in a recent issue of the *Banner of Light*, (September 29), has so truly said, the word *spiritual* must surely stand for vastly more than belief in a conscious hereafter and the fact of spirit communion. When I read in the same *Lanner*, Warren Chase's pitifully sad statement that he feels there is no reward for our sufferings here or hereafter, I can only wish that faithful old worker's views of life were more encouraging; but, as he plainly says, he asks no one to endorse his theories, I cannot in justice object to his statements. The reverse, however, is true of those who, not content with ventilating their own opinions, endeavor to prohibit others from acting in accordance with their own honest convictions of truth.

For Mr. Chas. Dawbarn, personally, I have the highest respect, but when I receive a marked copy of the *Carrier Dove*, containing an article entitled "The Other Side of God," from his pen, in which he boldly states his unwillingness that inspirational or other speakers should offer invocations, I for one most emphatically protest against any such unreasonable restriction; and what is more, I claim that every endeavor to enforce or prohibit the free expression of honest sentiment, is a figment of the most corrupt form of priestcraft, and every other kind of tyranny. Let people protest all they will against ecclesiastical assumptions, their words will be worse than useless so long as they ape priestly authority themselves, and desire to put gags in the mouths of all who differ from their highly self-important selves. If we cannot have freedom of a society platform, it is high time we refused to support cliques and parties, and struck out independently, as nearly all the leading lights from every denomination are now doing.

I dare say associative effort in many ways is a great, good, and felt necessity; but, speaking for myself, I have never felt so fully able to get out of sense limitations and realize the freedom of the spirit, as when I have given up entirely to spiritual promptings, not alone as to what shall be said on the platform, but in the carrying out of all the arrangements for the work also.

The First Society of Spiritualists in Chicago is one of the very best and most harmonious I have ever had to do with. The members are devoted to Mrs. Richmond's inspired teachings, and in no way seek to restrict the operation of her guides, and for that reason the Society holds together, and flourishes year after year, while other organizations in the same city are often ephemeral in their work. At the present time, however, there are several organizations successfully working there, particularly at the south side. The Young People's Society have certainly done well in employing Mrs. Ada Foye, whose ministrations, both public and private, have been warmly appreciated during October. I regret my inability to attend meetings, and visit workers who so kindly invite me to call upon them, as Mrs. Foye has done repeatedly; but the old excuse, want of leisure, has to be again pleaded.

Mrs. Mattie Hull gave much pleasure to her many hearers at a hall on Fifth avenue. I shall always remember the generous liberality of sentiment displayed at Clinton, Iowa, and in the editorials in the *New Thought*, by both Moses and Mattie Hull, at a time when some of their correspondents were grossly misinterpreting everything they styled Theosophy. Mr. and Mrs. Hull are what are commonly called radical Spiritualists both. They are perfectly kind and courteous to all who differ from them, and are as willing to let others enjoy their liberties, as they are tenacious of their own freedom.

The only sane course for people claiming to be "Liberals" to pursue is to refuse steadily either to be coerced or to coerce others; and again I reiterate: The time is now particularly ripe for a bold, decided, and united stand against tyrannical oppression, no matter whether it comes

from churches or atheists. I have an inalienable right to express my convictions, but I am despicable immediately I endeavor to prevent you from expressing yours.

The editorial policy of most, if not all, spiritualistic papers, is certainly fair, but the views of some correspondents are of such a character, that, if the spirit exhibited is not fearlessly resisted, there will soon be an attempt to organize an atheistic spiritualistic inquisition; but as the would-be dictators, each one, desire to be regarded as supreme authority, what a terrible fight there will be between the rival supreme beings. Spiritual work can only be done in freedom; therefore I take the ground that Eddyism is not Christian Science; Blavatskyism is not Theosophy; and so on *ad infinitum*.

The cloven hoof is plainly seen in any enterprise or effusion, let it professedly stand for what it may, where one finite individual desires to compel others to be just as broad and just as narrow as his or her own particular self. True leaders are persons whose words and deeds carry conviction, but such minds seem to prepare chains for their fellows.

After having written so much "Declaration of Independence" (fully consistent with the higher meaning of the richer word interdependence), I must hurry on to say just a word concerning my visit to Cleveland, where I spent a very pleasant, though exceedingly brief, time, as the guest of Mr. and Mrs. Edwin Rose, at their charming home, 109 Cedar avenue. I met many delightful people in Cleveland, whom I had met before at Cassadaga and elsewhere; prominent among them Mr. and Miss Lees, whose names are household words among all interested in Spiritualism. They are both doing a great deal to advance the interest of all they consider calculated to elevate mankind, and they are not dogmatists.

Miss Annie Hinman is doing excellent work as a teacher and healer. She is a most intelligent mental scientist, of moderate views, and a lady who charms all who meet her by her grace and eloquence.

Mr. Bird Gould, Secretary of the Universal Co-operative Temperance Union (formed at Cassadaga in August, during my visit there), is a most earnest and active young man, entering heart and soul into all he undertakes. All the officers of the Cleveland Lyceum attended my lectures in Weisberger's Hall, Tuesday and Wednesday evenings, October 2d and 3d. They are all earnest and faithful workers. Under their auspices, Mrs. Helen Stuart Richings (formerly an actress), one of the most delightful elocutionists and attractive speakers I ever heard, lectures during the Sundays of this month in Memorial Hall, Superior street. The audiences which greeted me both evenings were select and representative, rather than large, as the parties having the matter in hand charged twenty-five cents admittance, and did not advertise at all extensively. The attendance, however, was by no means small the first evening, and the second it was almost large enough to fill the hall; though the expenses were high, a handsome balance remained, which was equally divided between the Lyceum and myself.

I love the principle of co-operation carried into action, and think it is many times very undesirable to charge a fixed price for lecturing. I much prefer a division of profits whenever satisfactory arrangements can be made.

As this letter is altogether too long already, and I have sent you newspaper clippings concerning my work both in Cleveland and Pittsburg, at which latter place I spoke to excellent audiences Thursday and Friday, October 4th and 5th, I will give some account of my Boston experiences next week, meanwhile trusting you are all in the enjoyment of health, happiness, and every phase of prosperity. Hoping soon to see my many friends in California again, believe me now and always,

Your sincere friend and fellow worker,
W. J. COLVILLE.
Address, Care of *Banner of Light*, 9 Bosworth street, Boston, Mass.

Advice to Mothers.

MRS. WINELOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

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PUBLICATIONS.

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The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE
WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

- { OR THE } -

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In Earth-Life and the Spirit Spheres: in Ages Past
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NOTICES OF MEETINGS.

SOCIETY OF PROGRESSIVE SPIRITUALISTS
meet every Sunday at 2 P. M., Washington Hall, 35
Eddy street. All are invited. Admission, free. The Li-
brary and Reading Room of this Society is located at 541
Market street, "Carrier Dove" office, and is open every
week day from 9 a. m. to 5 p. m.; also, Saturday evenings.
Meetings by same Society, at same place, every Sunday
evening, at which a choice musical and literary entertain-
ment will be offered, for benefit of their free spiritual
library. Admission, to cents.

THE CHILDREN'S PROGRESSIVE LYCEUM
will meet every Sunday at 10:30 A. M., in Fraternity
Hall, Pythian Castle Building, Nos. 207½ and 211½
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modious and well arranged for this purpose. Strangers and
all those interested are respectfully invited to attend.

MRS. F. A. LOGAN WILL HOLD SPIRITUAL
meetings in W. J. Colville's College Hall, 106 McAl-
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tion of Oakland, meets every Sunday at Fraternity
Hall, corner of Seventh and Persim streets. Meetings at
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THE SOCIETY FOR THEOSOPHICAL RE-
search meets regularly every Friday evening at 105
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Eastern Camp-Meetings.

EDITOR OF GOLDEN GATE:

Through the courtesy of a friend in San Francisco, I am the weekly recipient of the GOLDEN GATE. Allow me, through your columns, to express my thorough appreciation of the intellectual pabulum provided in such rich abundance, gracefully and neatly served, and may God and the good spirits bless and preserve it for all time.

Perhaps I cannot better prove my sincerity than by sending you a few notes of some of the Eastern camp-meetings, which I do not remember to have seen mentioned in your valuable paper; probably because no correspondent has this year visited them. Before I launch my small boat on the stream of camp-meeting talk, I may without egotism say, that I occupy a place in the large army of itinerant, inspirational speakers, the "new gospel" has given to the world, and in this capacity, have for twenty-two years been before the public, and from year to year have engaged with various New England camp-meeting associations.

The present season I have visited and spoken at Lake Sunapee, N. H., Temple Heights, Me., and Queen City Park, Vt. Nature has done so much in each of the above-named localities, that it is hard to say in which place she has excelled.

Lake Sunapee is situated about thirty miles from Concord, N. H., and the traveler from Massachusetts bound thitherward, stops upon its shore at the Newbury station, at which point he may take his choice of two fine steamers—Armenia White or Edmund Burke—by which to reach the camp-ground at Blodgett's Landing, five miles adown the shore. The beautiful body of water is dotted with islands, many of them containing summer residences, while at various points along the shore are groups of the same. The grand old mountains and hills which environ the lake, reflecting themselves in its placid depths, and behind which the sun so oft in golden splendor sinks to rest, add a charming feature to the view.

Arrived at the Landing, the pilgrim finds awaiting him on the pier, friendly greetings, smiling faces, and outstretched hands, and he is escorted along the lake bordering plank walk, up the wooded rise, to the commodious "Forest House," or to the shelter of some cottage home; but whichever it is, he is sure to be made perfectly comfortable, and only regrets that the swiftly flying hours will soon bear him away.

The meetings at this place generally continue four weeks, and the Sunday assemblages are very large, and week-day attendance good. Conferences are well sustained, and represent a large amount of oratorical talent, outside of the regular speakers.

Sunapee has an assured position as one of the camp-meetings which have "come to stay;" although the grounds are owned by George Blodgett, who is equally distinguished for his modest estimate of himself, and his indefatigable efforts to do his best for all concerned.

In the early days of the association, and for several years, Dr. George A. Fuller, the exceptionally talented young speaker, was the efficient President. Later, for two years, Dr. A. H. Richardson of Charlestown acceptably discharged the duties of the office. The present year, Dr. H. B. Storer filled the place, with his inimitable and graceful style. He has been succeeded by Justin A. Fisher.

A large array of the best platform talent, speaking and tests, have contributed to a well conducted and successful series of meetings. As I turn away from dear, old Sunapee, where my words have been graciously received for six successive years, my thought travels to the Pacific Coast, and I remember that your city is favored with the presence of Dr. J. V. Mansfield, long a visitor at this camp, and whose generosity built the plank walk, that has made locomotion a pleasure not experienced by the early frequenters of this beautiful spot.

Now, let me hasten to Temple Heights, Northport, Me., which I will reach by embarking from Foster's wharf, Boston, in the steamer "Penobscot," at 5 o'clock P. M., of a Friday in August, reaching Rockland, Me., at 6 o'clock A. M., Saturday; then steaming up the beautiful Penobscot bay, thence into the river, Port Camden, hugging the shore so closely at Temple Heights, that the ear catches the ringing salute from the cottagers on the "Point," and the eye spies the gleaming white of many a waving kerchief. At this point the current does not admit of the landing of large steamers, so the eager voyager disembarks at Northport, two miles above; finds himself in the heart of a beautiful, thriving Methodist camp, of thirty years standing, from whence, if meetings are in session, one can only extricate himself, and find the road leading to Temple Heights, by the payment of one dime.

The drive along the winding river road is delightful, and the first view of the spiritualistic camp is one calculated to call forth enthusiastic expressions of surprise and pleasure. The beauty of the place is only excelled by the cordiality, harmony and intelligence of the campers. The meetings at the auditorium are always large, and the best of order prevails.

This season frequent rains occurred at hours appointed for meetings, but the dauntless hearers, under the shelter of

ample umbrellas, listened undisturbed to the eloquent words of Drs. H. B. Storer and Geo. A. Fuller. Your correspondent managed to "catch the sunshine" the days assigned her.

By a singular combination of uncontrollable circumstances, the meetings commenced without an officer upon the grounds, but H. C. Berry, of Portland, arriving Saturday night on a delayed train, was deputized to conduct affairs, and by his untiring efforts, secured the most successful results that had ever been attained.

Speakers, Mrs. A. P. Brown, of St. Johnsbury, Vt., and Mrs. Abbie Morse, of Searsmont, Me., both veterans in the cause, were present, as in previous years. Mr. Oscar Edgerly, of Newbury Port, a young speaker, gave some fine lectures, while Mr. William Hale, of Charleston, pleased all with his very correct psychometric readings.

Two successfully conducted entertainments, a sum realized by the sale of fancy articles, and a generous donation from Mrs. Coburn, left a surplus of funds in the treasury.

The closing Sunday was a perfect day, and all things conspired to make it truly a "red-letter day" in the history of Temple Heights, and make the outlook big with hope for its future.

I am hundreds of miles from Queen City Park. As I leave the last mentioned place too far to attempt the journey to-night, but as it is really an institution not to be ignored, I will reserve it for a future article, provided this manuscript escapes cremation, or sinks not into oblivion in the well-freighted waste-basket of the editor. MRS. JULIETTE YEAW.

LEOMINSTER, Sept. 26, 1888.

PUBLICATIONS.

NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

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Beautiful Home of the Soul.
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Gathering Flowers in Heaven.
In Heaven We'll know Our Own.
I'm Going to My Home.
Love's Golden Chain.
Our Beautiful Home Over There.
Our Beautiful Home Above.
Oh! Come, for My Poor Heart is Breaking
Once it was only Soft Blue Eyes.
The City Just Over the Hill.
The Golden Gates are Left Ajar.
Two Little Shoes and a Ringlet of Hair.
Who Sings My Child to Sleep?
We're Coming, Sister Mary.
We'll all Meet again in the Morning Land
When the Dear Ones Gather at Home.
Only a Thin Veil Between Us.
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Man's Relation to the Solar System.

Continued from First Page.

"But you may not be aware of the fact that the sun is a planet itself, and receives its life and force from another center sun around which he revolved, carrying with him all his children, the planets and their satellites.

"Now, the sun which sustains our planet is inhabited, and has been for millions and millions of years before our globe was spoken into existence. When the most distant planet was his first moon—even before Saturn's birth, or Jupiter's birth—the sun was then an inhabited planet.

"The inhabitants of the sun are intellectually far advanced in wisdom, though very far from being perfect. Their soul emanations from their world of thought are transmitted to earth, with the sun's magnetism, on the same principle that the earth's magnetism is transmitted to the moon.

"And each and all things in the earth, and upon the surface of the earth, from gross matter up to the highest intelligence of mortal man, absorbs and draws to itself, according to its specific nature; and the law of molecular attraction, the magnetic irradiation of thought and matter evolved from the shining glories of the material sun.

"And not alone from the sun, my friends, but from the other planets as well, do we receive growth and unfoldment, or the reverse, according to the nature and development of such planets, and in proportion to the amount of life drawn from them by our globe, when at such times they are favorably situated for the transmission of their rays to earth.

"You have all, no doubt, noticed the curious phenomena that commenced in 1883 and 1884, and which has continued on to this day, and for which science has failed to account. I refer to the red sun-risings and the red sun-settings, with which all of you are familiar, and which are noticed wherever the sun rises and sets upon our globe.

"The cause of the phenomena is this: In 1881 the superior planets began to congregate in the Celestial Sign, Taurus, and from then until 1885 they attained their perihelion, and were consequently nearer our planet (the earth) than they had been for many centuries before.

"Their several positions in regard to our earth were such as to transmit to our planet an excess of their various physical and mental force. The force this transmitted was absorbed by the earth and its inhabitants—the physical being taken up by the earth, while the mental was assimilated by mankind.

"This created great chemical changes in the earth's magnetism, which are now observed all over the earth in the sun rising and setting.

"Many of the elements, then, absorbed by the hungry earth were antagonistic to her well being; and pestilence, earthquakes, inundations and cyclones have quickly followed the absorption of these inhomogeneous and antagonistic elements. On the other hand, the assimilation by mankind of the intellectual and mental forces, evolved from the living inhabitants of those planets, are both beneficial and disastrous, according to the diversified nature of their emanations.

"In some minds they have sown the seeds of rebellion, war, crime, murder, anarchy, and revolution, which will cause nations to rise against nations, and kingdoms against kingdoms; while others again drew from the same source the honey of love, kindness, sympathy, intellectual unfoldment, spiritual growth, knowledge and righteousness.

"The following opinion, based on the historical effects of great conjunctions, and published several years ago, concerning the effects, which were likely to follow the perihelion of 1880 and 1885, is to the point, and deserves quoting here, inasmuch as the genuine tester of all things, Time, has since then, and is now proving the correctness of the writer's judgment. He wrote:

"They will sow the seed that, under the fructifying rays of the sun, will awake to life and action, developing new combinations of ideas, forces, and powers, that will emphatically mark this period as the commencement of a new era, and its introduction will be characterized by a war of the elements, earthquakes, tempests and floods of an extraordinary nature; in fact, a breaking up of the old conditions, both in the elements and among mankind; revolutionizing society, religion, politics, the arts and sciences, and the present existing relations of the nations of the earth; and a new civilization will be born with a government that will be for universal man, in which the arts and sciences will be made to minister for the benefit of humanity; and most astounding developments will be made in natural philosophy and religion, whereby the races will be elevated to a higher platform of faith and morals."

"Again I will quote a curious prophecy concerning the present time, handed down by John Triternius, Abbot of Spauheim, a German dignitary of the Romish Church, who wrote about the year 1529. It is contained in a tract addressed to Charles V., then Emperor of Germany. The principal part of the tract is embodied in a book that was published in 1848, just forty years ago. In it I find this sentence:

"In the year 1880 and in the year of the world 7170, many in those times shall embrace religion, most plain and simple

men preaching the word of God, whom no human institution, but a divine spirit, hath inspired. The world shall then be brought to its first innocency and simplicity."

"The mighty wave which has, since 1880, been sweeping over the earth, bringing in its trail, to certain portions of the globe, devastation in the form of cyclones, earthquakes, inundation, cholera, small-pox, and yellow fever,—which still continues, and will continue for a few years to come (the worst is yet ahead) until the elements then absorbed become homogeneously assimilated with the magnetism of the earth.

"On the other hand, the intellectual world is being swept over by the mighty waves of thought, in a manner never before known in the history of our planet.

"Liberal ideas have entered into the fabric of the old-established religions, while some of them have brought forward and attempted to introduce some of the most extreme, bigoted, and narrow-minded ideas of the Puritan age.

"The Arctic Zone of Ingersollian materialism is stronger now than at any time in the history of our civilization; while the Antarctic Zone of nothingism is reached in the extreme views of the Eddianites.

"No matter where we look, whether to the right or to the left, backward or forward, we see on every side, in the world of matter and world of thought, universal activity, one way or the other, leading to extreme. And the question arises, on this disturbed ocean, which way had we better steer, to find a harbor of refuge?

"I have looked around for such a harbor. I have gone over the world of matter; navigated the realm of mind; seen the creation of first atom matter; witnessed the divine mind evolving the spirit of individual intelligence from matter; followed spirit through the eternal ages of unfoldment; till I saw it find its level in the divine mind.

"Now, after all this visionary experience, I can most emphatically say that we do not want the Arctic Zone of the Ingersollian materialism, nor the Antarctic Zone of the Eddianites' nothingism; and we do not want the Torrid Zone of the Talmagian hell. Nor do we want to go to the barbarous zone, which I have heard of, but not seen, where they do not bury their dead, but allow the "astral shells" to float about, raising order in the air. Not, my friends, because those zones do not exist. They all contain a truth; but all of them combined are not the truth.

"In the Semi-Tropic of the summer land, between those zones of extreme thought, I found my ideal harbor of refuge. It is clearly outlined on the chart of the 'Higher Aspects of the Spiritual Philosophy.' Here, my friends, you will find a good harbor of refuge, where you may anchor your ship in safety from the fierce storms and surging billows of the Arctic and Antarctic Oceans, which are now furiously blowing and beating upon the endless shores of the intellectual world; where astral shells and the horrid heat of the Torrid Zone are unknown; where love reigns supreme, and where the lily and the rose forever bloom; where fragrant breezes fill the air, fanning the cheeks with eternal love.

"The spiritual counterpart of the Golden State, sublimated ten thousand times ten thousand ten, cannot better illustrate this section of the summer land, with its beautiful harbor within the Golden Gate."

As Captain Genius concluded this "touchy" address, four persons were standing, each demanding a hearing. They were Talmage, Ingersoll, Mrs. Eddy, and Madame Blavatsky. This brought Capt. G. to himself, and he replied, saying,

"Pardon me, friends, I have gone completely off the track, and carried you to the surrounding spheres, from where I entered the realm of thought; which carried me into the spiritual universe. If I have, in sailing over its different zones, disturbed your rest, or cast any reflection whatsoever upon the ignorance of the different communities by picturing the truth, I will assist you to smooth it over to the gratification of all. But first I must fulfill my promise, and reveal to you intelligently the remarkable influences that this little world (the moon) has upon the earth and its inhabitants; and how, in the fullness of time, she is to be the cause in bringing about the fulfillment of the prophecy concerning 'the end of the world,' as described in the New Testament."

1410 Octavia street, September, 1888.

To be continued.

Guilt, though it may attain temporal splendor, can never confer real happiness. The evil consequence of crime long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor. The paths of virtue, though very seldom those of worldly greatness, are always those of pleasantness and peace.—Sir Walter Scott.

The strongest of all natural endowments of womanhood given by the Creator himself is maternity, the instinct of motherhood, not the giving birth to sons and daughters, but the mothering element, that characteristic which makes her love and brood over and nurture instinctively all that is small and poor and weak.—Mrs. J. N. Crouse.

A host of minds of profoundest thought find nothing in the disclosures of science to shake their faith in the eternal verities of reason and religion.—George Ripley.

Problems in Life—Phenomena.

By CHAS. A. DELANEY.

What is life? Oh, listen pray
To the words that I will say.
Life's a school, and nothing more;
Open wide then wisdom's door.
Let your soul arise and speak
Of the virtues it doth seek;
Then in triumph can you go,
Reaping daily what you sow.

Life is action. Action makes phenomena. Thought is spirit, intelligence. Thought in action is phenomena of spirit. Hence, to disclaim phenomena is to dwarf the action of your spirit. We find in the history of life that our likes and dislikes are ever changing; that which pleases the child to-day, does not please us in our matured age. Hence, we condemn the actions of others to-day, for doing that which we have in our lives taken pleasure in doing.

As I look over my history of life, I find each day's pursuits only a school of educational experience; hence, should be willing to allow those following in my footsteps the same privilege of educational experience that has made me what I am to-day.

Inconsistency in life is a want of justice. Often we feel tired with the simple plays of children, and inconsistently compel them to stop their plays and enjoyments, forgetting the time we annoyed older heads than ours with the same phenomena we now condemn. If life is a school, and we have passed through the lower branches of our education, is our duty done? If so, what good is our education to us to-day? Was it only given to make us fault-finders, curbing those progressing toward our present condition of light? What good is knowledge if we hide it under a bushel? If we have a place in life's progression, with our knowledge, where do we stand to-day? Violating the law of progress by refusing to do our duty in instructing the pupils following in our footsteps, in what we have learned and are able to convey. How can we expect to advance farther, if all souls refuse to teach us beyond our conditions of to-day? Do we not all expect further advancement, or is our education completed? If not, why refuse to give to others that which we expect to receive? The same rule of justice should apply to our farther advancement that we apply to others. My instructors say:

Go tell the world of nature's laws,
That ransoms all who would be free;
That opens wide earth's darkened doors,
And fits us for eternity.

With that command, where do I stand? Suppose I refuse to obey, can I feel justified in asking for more light? Would they not reply, What have you done with that already given you? Then, before the honest judge of my conscience, what reply could I truthfully make? The fact is, we are pupils in life's pursuits. Wisdom is given us to propel us forward, and what we learn to-day, we are enabled to teach on the morrow. Thus, in the endless chain of co-operation, we are lifted higher daily. Then, grasping the hand of our ignorant brother or sister, we are to lift them to our condition of knowledge, and thus keep the chain unbroken. 'Tis hard to hear the voice of those who, by the phenomena of spiritual truth, have been lifted out of the depths of superstition, cry down with phenomena. We want only the higher branches of spiritual education. In this age of superstition, does it become Spiritualists, who, through phenomena, have learned the law of true life, to refuse that knowledge to another? If so, then you do not need the higher knowledge of life, and the principles contained therein; for in that class of Spiritualism, your principles will sink into insignificance; your unfolded self-hood will meet the issue of your not doing unto others, that which you would have others do for you. Back in the lower classes will you be sent, until your unjust arrogance will bring you on a level with your selfish nature. Then your unclaspings in the chain of progress will take you to the position of a new formation of endless chains, and according to your willingness to teach, will you be placed in progressive line. Oh, my friends! think deeply before you condemn that which raises any soul out of the depths of superstitious misery, to the detriment of your own soul's unfoldment.

Eternal justice rules the laws of life, and those laws rule your every-day life. If you think you are fitted for heaven, then bask in the sunlight of your own conceit, but blame no one when you find by experience your great mistake in the laws of life. Mediumship is given in all phases of phenomena. Those who pass from one phase to another, can choose that which most befits their liking. Do not, then, condemn any other, and do not blame others for not seeing with your eyes. All mortals or spirits are not developed alike. One may choose things to like, while to others they are distasteful. All children can not learn in the same class at school, and no child should condemn all the other classes because he is not instructed therein. This same rule applies in all classes in life. One is studying the higher branches of earth's experience, the other the lower; yet all must learn from the A, B, C, class of life, to be fitted for higher instruction.

So, my friends, let one and all give up caviling about any particular phase of phenomena; but study and teach that which benefits your condition of life, and let every other follow the example you set. The world is young, and you are an instructor. Teach what you know to be a

truth from your own personal knowledge, and judge not others from your own standpoint to-day. Every day brings the day's changes. What may be new to you to-day, may have been possessed by others a long time. Each day unfolds something new in our natures, hardly perceptible, yet time brings out the change. Let your determination be to do something to-day, that will bring you joy on the morrow. Then you can bask in the sunlight of each day's joys.

Life's sweetest hopes will then be felt,
No trials then can bring a tear;
Yet we'll remember when we kneel
In fervent prayer, without a fear.
The God of love within, sublime,
Will to our souls give recompense,
And let His glory through us shine,
In raising souls from dark suspense.

NEW YORK, Sept. 10, 1888.

The "Alfred D. Snow."

[New York Correspondence Globe-Democrat.]

About a year ago one of the finest clipper ships that ever sailed out of New York harbor went ashore near Cork, on the Irish coast. She was the "Alfred D. Snow," and belonged to the well-known firm of Snow & Burgess of South street, in this city. Her Master was Captain Willey, a Maine man, and one of the most careful seamen. He had followed the sea, man and boy, for half a century. The "Snow" had on board, besides the captain and officers, a crew of twenty-six men—thirty-two men all told. Every one perished.

It is supposed that Captain Willey was sailing by dead reckoning and had thus gone a mile too far to leeward. The weather was heavy and the fog such that to see a cable's length ahead was impossible. However, all were lost, and just in sight of safety, and none returned to tell the tale. There is a strange story connected with the "Snow," which was told to a *Globe-Democrat* correspondent by Mrs. Sofia Clough, an intimate friend of the widow of Captain Willey, and which has been partly verified by a statement published at the time of the accident in the *New York Herald*.

When the "Snow" left New York on her last trip, which was around the Horn to San Francisco, thence with grain to Liverpool, a strange fatality occurred on board. She was towed down in the afternoon to her anchorage at Sandy Hook, inside the Horse Shoe, where, like all sailing ships leaving this port, she was required to cast anchor over night. Captain Willey was aboard, but he need not have been until the next morning. That night at about 1 A. M., an old sailor came to his cabin and insisted on seeing him. After parleying awhile the man was admitted to the cabin.

"Captain Willey," he said, "I have had a dream. I dreamed I saw the 'Snow' lying at the bottom of the English channel, and all of us—you included—scattered around her, stark and stiff."

"Nonsense, you are drunk," said Willey. "Go back to your bunk and sleep it off, man; you'll laugh at it to-morrow."

"Captain," said the fellow, "I've sailed with you many's the time afore now, and ye know I se not the salt to be skeered of Davy Jones, but I can't go with you this time; good-night. With that the fellow started for the fore-castle. The third mate followed him, but before either reached there a tumult was heard within. Thinking the sailors were having a drunken carouse, which had been strictly prohibited, the mate forgot about the superstitious sailor and entered the fore-castle with the intention of disciplining the crew. But a strange and horrible sight met his eyes. In one of the bunks about which gathered the horror-stricken crew was the very man whom he had followed from the captain's cabin. He had cut his throat from ear to ear, and then, as though to make death doubly sure, had plunged the knife into his heart. He was dead.

On investigation it was found that he had not left his bunk that night. Was it a ghost that the captain saw, or what? He had killed himself just a few minutes before the mate entered, it is said; no one being awake at the time but one sailor, who awoke the rest to stop his desperate act. However, he was dead now, and the police authorities had to be signaled. The Coroner took charge of the ship next morning and held an inquest, the verdict being suicide.

While in San Francisco, before the "Alfred D. Snow" started on her voyage to Liverpool, which she was destined never to reach, one of the officers wrote to Mrs. Clough that the ghost or spirit, if such it were, of the suicide, had several times been seen during the voyage out, and that the entire crew fled the ship as soon as the vessel touched at San Francisco. At one time, on a dim moonlight night, when she was almost becalmed right under the equator, a ghostly form came from the fore-castle and was seen by the captain and watch to go to the main-mast shrouds, up which he slowly climbed, singing a weird sea song, until at last he disappeared above the masthead. In about an hour one of the most severe white squalls came up that they had ever seen, and in which all their strength and ability was taxed to keep the ship together.

The strange truth of the man's prediction, which was so terribly fulfilled on the Irish coast, and the ghostliness of it all, make it evident that there was a strange spiritual materialization which hung to the vessel from the time of the suicide's death until she went to pieces on the rocks.

Spiritualism the Science of Life.

By MRS. A. W. WHITNEY.

We should subordinate ourselves in all things pertaining to the advancement of those higher principles inculcated in the teachings of this science, called Spiritualism, but in the more advanced state inculcation of divine knowledge.

The disposition of many exponents of Spiritualism is to ignore its fundamental principles, and proceed in their limited capacity and inexperience, to impart a theory formulated upon false ideas, without regard to its utter impracticability which conveys to an enquiring and skeptical mind unsubstantial assertions.

As one progresses in the intellectual scale, the more guarded they become in their utterances and assertions. An analytical method of thought develops cautiousness in a marked degree, and no subject or controversy is introduced without a perfect conception of its various interpretation in all its diversity of light and shade; whereby a solid basic principle is established, upon which the most perfect work can be elaborated therefrom without fear of demolition.

The discordant element surrounding the Spiritualist of the present time is caused by the disciples not fully understanding its scientific and philosophical import. *Spiritualism proper* is the science of life, teaching us the highest requirements of our being; and to have a true and perfect understanding we must start from the first basic principle, be it never so simple, and study carefully every incorporated law running through connecting links from nature up to nature's God.

As a student in mathematics must first learn the rules applying to each particular section, and is unable to work out a problem in multiplication or division without first mastering addition. Yet we as Spiritualists are blundering along trying to solve this mighty problem of life and death, when the majority do not comprehend the first rudiments of the philosophy. There is a right and wrong way accompanying every work, and if we do not commence with the primary principles we shall not advance towards progression.

Spiritualism is a natural science, and should be introduced into our institutions of learning, and studied under the same conditions and ratio as physiology, astronomy or mathematics, if we have a desire to become well versed in this essential study of "man, know thyself."

We should become untiring in our research for this wonderful, vitalizing and mysterious science, which rules and guides our physical and spiritual existence,—the magnitude and power, which the average mind is so unwilling to accept, as it conflicts with its preconceived ideas concerning our present and future state of being. If we would have unity, harmony and perfect organization in the spiritual ranks, we must adopt for our text book and standard, this science of life, which will be as "a lamp to our feet."

We have been drifting hither and thither, tossed on the restless ocean of agitation by conflicting theories, then drifting back into apathy again, having no true guide (that is the majority of Spiritualists), pointing with unswerving allegiance to the undimmed polar star of our destiny. Then let all true seekers of these great truths—those aspiring for its future progression—lay aside all effete prejudices and investigate from a scientific standpoint, striving to elevate it to that lofty height for which it is destined in the march of the world's advancement. Let us not grope along as in former years, inviting the scoff of the skeptic, but make ourselves familiar with those immutable laws which reign supreme in nature. Then we shall behold the great and progressive minds falling into line with the evolutionary movements of the Spiritualist.

IONE, September 23, 1888.

New Era Camp-Meeting.

EDITOR OF GOLDEN GATE:

The annual camp-meeting of the Oregon State Spiritual Society, held at New Era, closed September 17th, after a continuance of ten days.

At a business meeting of the Society, the following officers were elected for the ensuing year: President, Thomas Buckman, New Era; Vice-President, B. F. Fuller, McMinnville; Secretary, Miss Wilda Buckman, East Portland; Treasurer, James Athey, Oregon City. Mr. D. H. Hendee, of Portland, was chosen to visit different sections of the State, and work for the interests of this society.

The attendance was good, and those present thoroughly enjoyed themselves. Prominent among the speakers and mediums present, were Mrs. A. K. Chainey, of New York, Mrs. Seip and Mrs. Epler, both of San Francisco, and Mrs. Cornelius, of Portland.

The cause of Spiritualism is steadily increasing in our State, but it is very hard to get Spiritualists to identify themselves with any society. "In unity there is strength," but most people are willing to allow a few to do the work, then they will reap the benefits derived.

Yours, for the Truth,

MISS WILDA BUCKMAN,
Sec'y O. S. S.
EAST PORTLAND, Or., Sept. 20, 1888.

There is in this world infinitely more joy than pain to be shared, if you will only take your share when it is set for you.

[Written for the Golden Gate.]

Life's Pictures.

BY EVA A. H. BARNES.

We are artists in our life work,
Sketching off with careless hand,
Never bending light or color
Or perspective here or grand.

Fainting scenes of strife and hatred,
Scenes of passion, scenes of shame,
Scenes of envy and dishonor,
Scenes of deeds too vile to name.

Headless still we paint our love scenes,
Scenes of loyalty and truth,
Scenes of joy and hope and trusting,
Scenes devoid of pain or ruth.

Yet what a'nt the work we're doing,
Memory gathers one by one,
Every picture we have painted,
Whether well or basely done.

And she keeps them in her store-house,
For our pleasure or our pain;
Whether wrought with love or loathing,
We must meet them all again.

We must meet and we must own them
In the spirit's blest abode;
Whether scenes of pain and striving,
Or of joys that ebb and flowed.

If we've wrought our highest knowledge,
Tho' our work seemed oft in vain,
We shall find but softened color,
Naught the soul's pure eyes to pain.

Every deed of love and mercy,
Every thought in charity,
There shall gleam in golden colors
To our spirit vision free.

But if we have marred the picture
With our selfish greed or strife,
Headless of the pain of others,
Seized the coveted life:

Woe to us! we still must wander
With that picture held to view,
Till each wrong we've wrought is righted,
And the false made good and true.

Let us then with care and patience
Paint to-day for memory's halls,
Standing 'mid the earthly shadows
Where the heavenly sunlight falls.

CLARA, Pa., Sept. 16, 1888.

[Written for the Golden Gate.]

Greeting to D. S. Maynard.

BY HIS SISTER.

The harp attuned to loftiest strains in art,
Touched by a novice hand response will yield;
While master hand is close to do its part
To evoke the mysteries therein concealed.

The quivering string fretting the viewless air,
Responds in measured wave a strain sublime,
When art's accomplished touch is present there
To guide the pulsing notes in rhythmic time.

That harmony shall flow in measure all complete,
The quivering strands discordant notes should bar;
Seeking always the touch of hand that's meet
To shun all discord that its beauty mar.

In minor strain this plea of sister dear,
Moves on in undulating waves set free;
Low-voiced its call, yet sure to reach your ear,
Since love propels it hence from me to thee.

[Written for the Golden Gate.]

Beatitude.

BY S. CARTER.

My soul
Is full of melody. Its white waves roll
On, restfully, and vibrate to the key
Of love Divine, rousing a harmony
Sweeter than mortal ear hath ever heard
To fill my being. On my inner sight
A vision breaks, like sunrise at midnight;
More radiant, soft, and glorious, and bright,
Than dream of angel.
I seem enshrouded within a glory zone
Of heavenly beauty, and it is my own.
Where'er I go it goes; and night or day,
It is the same forever and away.
From Good Intent the rays of glory flow
And light the path where'er my feet may go.

A Picture.

From out the golden doors of dawn
The wise men came, of wondrous thought,
Who knew the stars. From far upon
The fabled East they bending brought
Their Orient gifts of gems wrought and rolled
In antique shapes of ivory and gold.

Their sweets of flowers, fields, their sweet
Distillments of most dreamful leaves
They laid, low bending at His feet,
As reapers bend above their sheaves,
As strong-armed reapers bending clamorous
To give their gathered full sheaves kneeling thus.

And kneeling thus they spake of when
God walked His garden's fragrant sod,
Nor yet had hid His face from men;
Nor yet had man forgotten God.
They spake; but Mary kept her thought apart
And silent "pondered these things in her heart."

They spake, in whispers long; they laid
Their shaggy heads together, drew
Some stained scrolls breathless forth, then made
Such speech as only wise men knew;
Their high, red camels on the hugh hills set
Outstanding, like some night-brown silhouette.

—JOAQUIN MILLER, in the "Independent."

Little May's Jewels.

What are you weaving, my wee Miss May?
Oh, a beautiful chain to wear
About my neck, or over my hair,
From stems of the dandelion.
How long will it last? It will last to-day,
To-morrow I'll play some other play.

And what are you doing now, Miss May?
Making a fillet of lilac flowers,
Pretty and sweet, between the showers
That drive the buzzing bees away.
Will it last you long? It will last to-day,
To-morrow I'll play some other play.

Now in the cool October, say,
What jewels are you stringing there?
They are scarlet beads the elders bear,
Brighter than corals are, are they!
Will they wear as well? They will last to-day,
To-morrow I'll play some other play.

Ha, wise little miss, who are always May,
In spring or autumn, in rain or shine,
If half your sweet content were mine,
Bubbles might break and blooms decay;
I would take to-day's gift to-day,
And trust to-morrow for some new way.

—GEO. S. BURLEIGH, in "Our Little Ones."

Co-Operative Temperance Union.

EDITOR OF GOLDEN GATE:

The Universal Co-operative Temperance Union, recently organized at Cassadaga Camp, for the purpose of "eradicating vice in all its forms, is meeting with much hearty commendation and support among Spiritualists. That there is need of such an organization on a humanitarian basis, is demonstrated by the experience of those who have attempted to co-operate with temperance societies existing under orthodox control. With most temperance societies subscription to the orthodox creed is considered of far more importance than signing the pledge of total abstinence from alcoholic liquors. It is time that the temperance sentiment, and the sentiment of general reform existing among the liberal minded people, should find expression in an organization untrammelled by creed.

People who believe that salvation is first for this world, and afterwards for the next, should unite to give their sentiment form in good deeds here and now. It is often asserted that liberal people perform no good works, and the assertion sometimes contains too much of truth; but we must remember that the great social machinery is mainly controlled by the orthodox church, and that before people of orthodox belief can co-operate for social reform, societies must be organized, and order brought out of the chaos of individualism. The Universal Co-operative Temperance Union offers such an opportunity for the association of all liberal-minded people in the work of general reform, and should be heartily supported and encouraged.

Let local societies be at once organized. Instructions on how to organize a society for general work may be found in any manual of parliamentary rules, where there is no person competent to proceed without them. A program of work may be adopted and followed at every meeting, embracing an essay on a particular subject, with discussion, select readings bearing on the topic, etc., and music and literary features may be added to suit.

Temperance and general reform pamphlets may be procured for general distribution from societies already in existence. A list of suitable pamphlets will be prepared and furnished by the Secretary of the U. C. T. U. to all who may apply. It is suggested by the officers of the U. C. T. U. that a number of pledges be prepared for signature by those who feel able to take them. A pledge to abstain from alcoholic beverages, another to abstain from tobacco in all its forms, others for abstinence from other injurious habits and practices, may be kept ready for signatures as fast as persons can conscientiously take them. It is thought best not to make any one of these pledges a condition of membership, but to make sympathy and a desire to work for these objects the only condition.

As soon as societies are organized, they should report at once to the Secretary of the U. C. T. U. at Cleveland. The permanent address of the President of the U. C. T. U. is, Solon Laner, Willoughby, Ohio; of the Secretary, C. Bird Gould, 306 Sterling avenue, Cleveland, Ohio; of the Treasurer, G. F. Lewis, Corry, Pa.

GRAPHO.

LILY DALE, N. Y., Sept. 15, 1888.

Mr. Mott Again in the Field.

EDITOR OF GOLDEN GATE:

Many readers of the GOLDEN GATE will rejoice to hear that J. Harvey Mott, after a long rest, has again consented to be used by the spirit world to demonstrate the fact that there is no death. Mr. Mott is pleasantly located on the corner of Jefferson street and Western avenue, a little out of the city of Los Angeles. He is permanently located here, and is ready to devote all his powers to aid in demonstrating the immortality of man.

I attended one of his seances last Sunday, and the manifestations were much stronger than I ever before saw them. They are entirely different from the manifestations seen at other places. Although quite limited in quantity, the quality of features seen, and old familiar voices heard, is very satisfactory, and a test of themselves. Mr. Mott's guides say that the climatic conditions of Southern California are eminently adapted to develop mediumistic powers and manifestations.

In speaking with Mr. Mott about the many notorious frauds in California who are infamously extorting money from sorrowing, credulous innocence, he said that if these leeches got too harmful, he would have to challenge them to a test that would settle all question about their mediumistic powers for materialization. The test is, that each person claiming materializing mediumship shall submit to being tightly nailed up in a small box, in their cabinet, after it shall have been subjected to the utmost scrutiny by a fully competent committee, breathing holes being bored in the box, and then see in whose cabinet the forms will appear.

Mr. Mott has submitted to this test, and is willing to do it again, if the good of the cause demands it.

D. EDSON SMITH.

SANTA ANA, Cal., Oct. 1, 1888.

Is it (money) not what we make it?
Dust in the miser's chests; canker in the proud man's heart; but golden sunbeams,

streams of blessing earned by a child's labor and comforting a parent's heart, or lovingly poured from rich men's hands into poor men's homes.

Spirit Message.

[The following message, received through that most excellent medium, Dr. J. V. Mansfield, now sojourning in San Francisco, at No. 1 Fifth street, to whom the persons therein named were unknown, and who have long since passed from this stage of life, fully answers, to my mind, that oft repeated question of the patient max of Uri: "If a man die, shall he live again?"—L. W. RANSOM, 1726 Ninth avenue, East Oakland.]

MY DEAR, DEAR HUSBAND LYMAN:—Elizabeth Smith came for me, and said, "Henrietta, come, come, let us go and speak to our husband Lyman."

At that I was ready, and here we are, accompanied by your dear friend, Abby P. Reardon, and your mother-in-law, Phoebe Raynor, and your dear son Frank. And here comes your dear old, but good, father-in-law, Elijah Raynor, and not less your dear old friend, George Rowe. So you see, Lyman, you are not forgotten.

We have followed you about from place to place, and as best we could directed your footsteps. But you wist not your dear ones were so near you.

We exceedingly regret your blindness, for it makes life dreary; but keep up stout heart, Lyman, you will see with other eyes bye and bye, that will never grow dim.

Elizabeth Smith would talk with you, and Josephine, Augusta, and Winfield, when she has more time than now. She and Frank, Mr. and Mrs. Raynor, and Mrs. Reardon join me in love.

General Rowe says, "Tell the colonel it is all right. He has a place for him when he comes over here."

Your loving wife, HENRIETTA.
SAN FRANCISCO, Sept. 1, 1888.

An Opinion.

EDITOR OF GOLDEN GATE:

We think if John Slater would give more tests of spirit nature, and talk less of John Slater, and let other mediums alone, who all know he is jealous, he would draw larger audiences, and satisfy the people better who are seeking evidence of spirit return. From one who is tired of hearing it. GEO. A. B.

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

P. C. TOMSON, & Co., PHILA:—I have made three experiments with your Red Seal Granulated 98 Per Cent Caustic Lye with the following results: First, I used twenty-seven cans of the Lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were killed, but they have come out in full bloom and look strong and thrifty. I then changed and used one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about five gallons of water to a can of the Lye, and this has completely destroyed all the scale.

S. R. JOHNSON.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information that is known in regard to killing insects, and much more valuable information. ap14-6m

AN APPEAL.

It has been thought best by the Board of Directors of the California Spiritualists' Camp-Meeting Association to try and remove its indebtedness by subscription, and if those who are able to contribute will do so, the burden will be light. To this end a number of subscription papers have been prepared, which will be circulated and sent to different parts of the State. Subscriptions will be received at the office of the GOLDEN GATE, names and amounts placed upon the list, and forwarded to the Financial Secretary.

The Association has property about equal to its liabilities. A portion of these, at least, it is very desirable to keep for future use, and could only be disposed of at a sacrifice that would not be prudent to make. The indebtedness is about one thousand dollars. It is to be hoped that as this is the only appeal that has been made publicly on behalf of the Association, that it will be readily responded to.

Any information desired in addition to what has been already published, will be promptly given by addressing the Corresponding Secretary, Geo. H. Hawes, 320 Sansome street, San Francisco. C. E. ELIOT, Financial Sec'y, 462 Ninth street, Oakland.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, ——— dollars."

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- C. H. Shaw, Seattle, W. T., cured of dyspepsia and heart disease, at a cost of \$1.25.
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J. A. Collins, Esq., No. 1807 Jessie street, San Francisco, relieved at once of chronic constipation, piles, and great nervous exhaustion, by Moore's Revealed Remedy.
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Capt. Al. Taylor, Occidental Hotel, Seattle, W. T., cured of very bad attack of inflammatory rheumatism, at an expense of \$1.25.

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MERCHANT :: TAILORS!

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Gent's Furnishing Goods!

The Best Stock that can be found in the market. Will make suits at all prices, from \$20.00 up. Will Guarantee Good Fits and Perfect Satisfaction.

Our motto will be: "Fair Dealings."

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ADVERTISEMENTS.

DR. PIERCE'S BODY-BATTERY



NATURE'S REMEDY! Safe, Prompt, Effective!

ELECTRICITY

— AS APPLIED BY —

DR. PIERCE'S NEW

GALVANIC CHAIN BELT!

— WILL POSITIVELY —

CURE DISEASE WITHOUT THE AID OF MEDICINE!

This Belt is the Very Latest Improvement in Electro-Therapeutic Science, and is warranted to be far superior to anything of a similar nature ever before invented. It produces from 25 to 90 degrees of electrical power, giving MILD, STRONG or REVERSIBLE currents, which can be INSTANTLY FELT by the wearer. DR. PIERCE'S BELT is, in fact, a complete — Portable Body Battery! —

With special attachments or appliances for BOTH SEXES, for curing the following diseases, viz:

NERVOUS DEBILITY,
KIDNEY COMPLAINT,
RHEUMATISM,
NEURALGIA,
CONSTIPATION,
DISEASE OF THE LIVER,
FEMALE IRREGULARITIES
AND WEAKNESS,
DYSPEPSIA,
IMPOTENCY,
SPINAL DISORDERS,
WEAKNESS OF THE
SEXUAL ORGANS,
Etc., Etc., Etc.

THOUSANDS CURED!

CAUTION! DR. PIERCE CELEBRATED Belts and Trusses cannot be had from canvassers or peddlers; nor are they sold on any "30 Days' Trial," "Money Refunded," or similar schemes, calculated to deceive the public.

The following letter is a sample of hundreds which are constantly being received:

Electricity Did the Work!

FREESTONE, Sonoma Co., Cal.,
February 28, 1888.

DR. PIERCE & SON—GENTLEMEN:—I take great pleasure in writing you that the Electric Belt which I bought at your office last Fall, for my son, has cured him of a severe attack of neuralgia, which the doctors could not cure. They examined him and said he had the "hip disease," or something of the kind, and that it would cost me from \$400 to \$500 to have him cured; but one of your 500 Belts cured him, and he is now a strong, healthy boy, with no sign of "hip disease" or anything else the matter with him. Electricity is the remedy for me and the rest of my family. You will probably remember that one of your Electro-Magnetic Trusses cured me of rupture after I had suffered with the complaint for several years.

I consider Dr. Pierce's Electric Belts and Trusses to be the best ever manufactured, and heartily recommend them to all sufferers.

Yours truly, CHAS. S. COLLINS.

FOR FULL PARTICULARS OF

Dr. Pierce's Belt,
Call on the undersigned, or
Send Stamp for Free Illustrated Pamphlet No. 2.

RUPTURE



HERNIA OR RUPTURE.

The dangerous and distressing complaint known as Hernia or Rupture, may be instantly relieved, and is nearly every case, SPEEDILY and PERMANENTLY CURED, by using Dr. Pierce's PATENT MAGNETIC ELASTIC TRUSS. This is the original and only genuine Electric Truss and the only one ever manufactured that will Properly Retain and Radically Cure Rupture. During the past fourteen years it has cured thousands of cases in the United States and foreign countries. It is entirely different in its action from any truss ever before invented; is easy and comfortable to wear, and may be worn Night and Day. No Iron Hoops or Steel Springs. Perfect-fitting Trusses can be sent anywhere by mail. For particulars of Dr. Pierce's TRUSS, call at office, or send stamp for our Illustrated Pamphlet, No. 1, with Supplement of "Solid Facts."

PILES CURED

"GALENA APPLIER." A Painless and Non-Irritating Method of Self-Treatment for Piles, Fistula, Stricture, Prostatitis, Hemorrhoids, Rectal Ulcers, &c. Nothing like it ever before invented! Relieves every case. Send call, or send stamp for New Pamphlet No. 3, Magnetic Elastic Truss Co., 704 Sacramento St., San Francisco, Cal. Also sold by J. H. Widber, cor. 3d & Market Sts. and other Druggists.

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704 SACRAMENTO STREET,

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